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Church council dissatisfied with report on child abuse

Henry de Jong

OTTAWA — The Church Council on Justice and Corrections (CCJC) has voiced strong dissatisfaction with some of the recommendations of the Badgley report concerning sexual offenses against children.

The Badgley Committee was appointed by the Ministers of Justice and National Health and Welfare in 1980 to study sexual abuse of children and youth. Its Report was released in 1984. According to CCJC, Minister of Justice John Crosbie, feels pressured to produce legislation responding to the concerns raised.

The CCJC is dissatisfied with the Report's emphasis on criminal law as a means of dealing with the sexual abuse of children. In meetings with government officials, and in a subsequent letter to the ministries concerned, CCJC made recommendations which it thinks will be more practical.

The CCJC letter suggests that one of the major disadvantages of the Badgley Report's recommendations is that the possibility of criminal prosecution, conviction and imprisonment deters a significant number of victims, offenders and non-offending family members from reporting intra-family abuse. Most families, the letter says, "realize that if sexual abuse is disclosed, the offending family member runs the risk of a criminal prosecution, with all the negative repurcussions which it entails for the entire family."

"Our proposal," says CCJC, "is that a legislated pre-trial diversion program ... be introduced. In pre-trial diversion, a criminal charge would be laid, but if the offender acknowledged his/her offense and agreed in writing to undertake treatment or counselling, and if the victim and his or her primary caregiver consented to this alternative, the charge would not be prosecuted — unless the arrangement proved not to be effective."

If the public knew of this alternative, CCJC says, "We believe that many more victims and family members would report and thereby obtain the treatment they require. In this way,

Minister of Justice, John Crosbie, "under pressure."

some of the 'iceberg' which the specialists tell us is now submerged, would come to light with beneficial results for family and society at large."

CCJC recognizes that a pre-trial diversion program would cost money. But, it suggests that from a cost-benefit point of view this expense "could be more than offset by the savings in the cost of criminal trials, imprisonment and other deferred health and social expenditures." CCJC stresses, however, that its primary concern "is with the human cost that results from unreported and untreated sexual offenses."

CCJC would like to see "pre-trial diversion" be included in the package of legislative and policy options proposed for discussion with the provinces.

Thinkbit

Cemeteries are full of indispensible people.

Sign in office

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, NY — see page 2

January 10, 1986
41st year of publication,
No. 2006

Toronto Sun responds to "racist" charge

Marian Van Til

TORONTO, Ont. — An Urban Alliance on Relations report accuses the *Toronto Sun* of being racist. It says that a *Sun* reference to Palestinian terrorists as "scum" and "barbarians" last month "denies their [Palestinian] motives and ascribes these motives to the state of their social development, rather than in response to historical and contemporary political events." The Alliance says the *Sun's* report "fails" to give recognition to legitimate grievances of this group."

The *Sun's* reaction to that charge came from the paper's City Hall reporter Ted Welch: "Pardon me while I throw up."

In his December 15 column, Welch asks why the world should care "about the historical or political motives of cowardly men and women who make it their business to murder and maim innocent people? On the basis of [its response] it seems the alliance does [care]."

Welch goes on to point out that on at least one other occasion the Alliance has "doctored" quotes from *Sun* editorials in order to make the paper appear racist.

As an example he cites the Alliance's version of a *Sun* editorial statement last summer: " 'South Africa [white dominated] is an island of civilization amid chaos'." The Alliance used the [mis]quote, explains Welch, to allege that the *Sun* believes whites are civilized and blacks are not. The actual *Sun*

Continued on page 4 ...

Hard hit Saskatchewan farmers receive fodder from Manitoban group

Margaret Griffioen

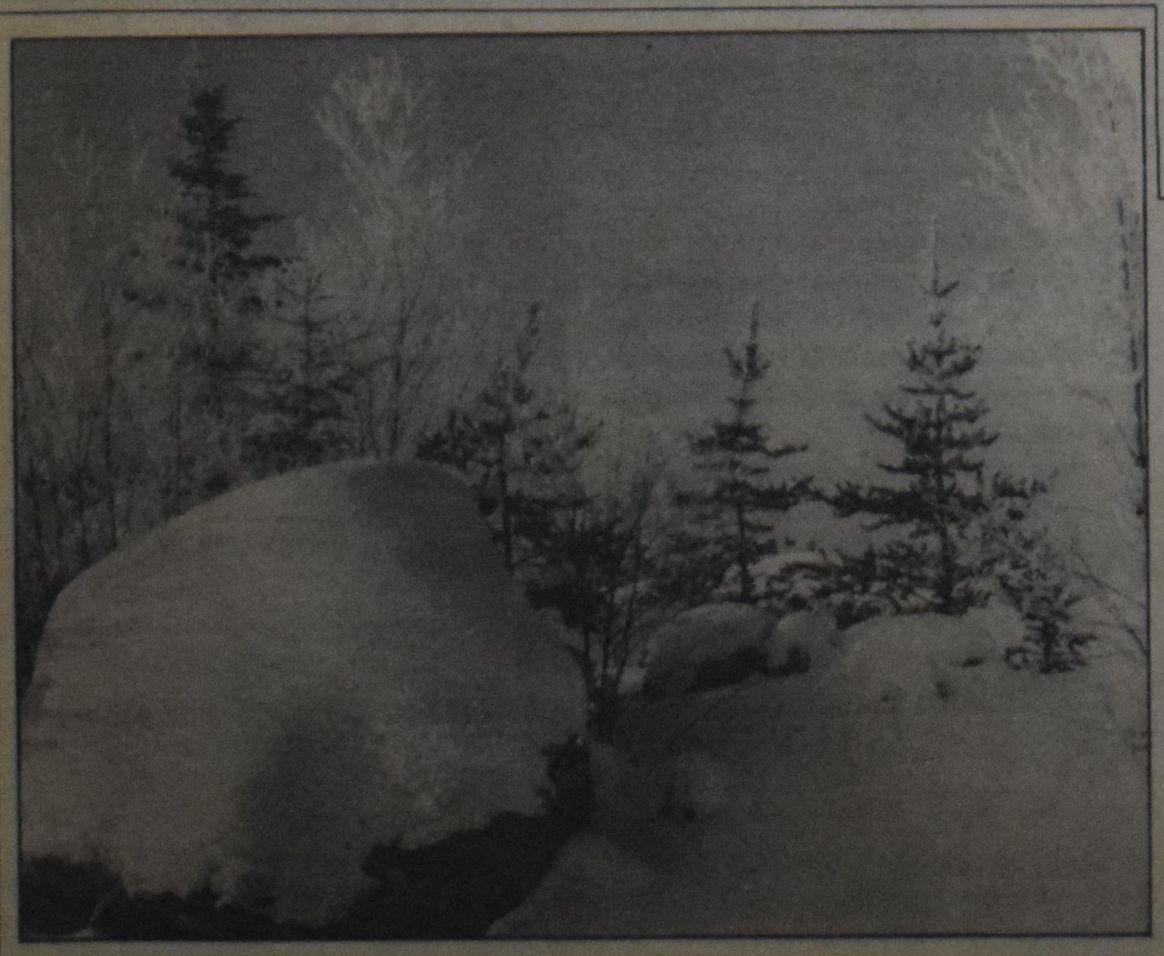
WINNIPEG, Man. (MCC) — Manitoba Farm Neighbours (MFN), a volunteer group sponsored by Mennonite Central Committee, plans to ship animal fodder to troubled Saskatchewan farmers via a counterpart group called the Saskatchewan Farm Neighbours (SFN). MFN will distribute the feed through local committees established in 12 communities hard hit by poor crops.

Coordinator Henry Visch says that about seven loads of hay bales and four loads of feed grain had already been pledged by late November, 1985, and he expects more to come in as Manitobans become increasingly aware of the problems faced by people in southwestern Saskatchewan. Approximately $2,000 has also been donated to buy fodder.

Farming hasn't been profitable in some parts of Saskatchewan for five years, and in some cases the situation has deteriorated to the point where farm families have had to apply for welfare.

Drought, grasshoppers, wheat midge, diamond black moths, numerous diseases and floods have taken their toll on normally profitable operations. Manitoba, however, has enjoyed relatively good crops in recent years.

MFN will accept donations of animal fodder, hay, legumes, feed grains and possibly corn, as well as cash. Tax deductible receipts for both cash and goods will be issued by Mennonite Central Committee Manitoba, Incorporated.



True north

All other winters shall break against
hers,
Such fire is wedded to her frost.
She is harsh as the blizzard that scrapes
and strains,
Firm as the mountains, crowned as the
firs,
Rich as the earth's old smouldering
veins,
And to the level mild world locked and
lost.

Jay Macpherson,
Professor at Victoria College, Toronto

In this issue:

A grief shared from the Nigerian mission field p.10
The editor says "the Kingdom is unfolding as it should" p.11
"A modern marriage too can succeed" p.12

Calvinist Contact

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3
Phone: (416) 682-8311. Office hours: 8:15 - 4:15 p.m.

Calvinist Contact (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

Editor: Bert Witvoet
Publisher: Stan De Jong
Editorial Assistants: Marian Van Til, Henry de Jong
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bouwman
Layout & Design: Margaret Griffioen
Typesetting: Kim Yungblut
Western Canada correspondents: Jeff Adams, Reinder J. Klein

Editorial Advisory Board: James R. Dickey, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen, Ellen B. Zwart.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: *Calvinist Contact* (USPS 518-090), published weekly except for July 4, 18, August 1, 8 and December 26, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either *Calvinist Contact* or K. Knight Publishing Limited.

Subscriptions:	**Canada**	**United States**
One year	$22.50	$20.00 U.S.
Two years	$42.50	$38.00 U.S.
Three years	$62.50	$55.00 U.S.
Overseas: $90.00 by airmail		$45.00 surface mail

Editorial

A lesson on *oliebollen* — mainly for the birds

It's New Year's Eve, and I'm frying the Dutch treat for this occasion: *oliebollen* (for those not familiar with this food, *oliebollen* are a little bit like the "dutchies" you buy in the doughnut shop). My wife made the batter in a large pan, and I have taken it to the screened-in porch behind the house to avoid smelling up our living quarters with the cooking odours. The temperature hovers around the freezing point — comfortable weather for this time of year. The oil has heated up on our propane campstove, and I'm waiting for the first brown blobs of batter to brown.

Next to me is a large cage with nine canaries. They should be roosting at this time, but the spotlight I use to light up my activities allows them to continue to forage for grain at the bottom of the cage. I have decided that the first *oliebol* will be for them. Birds don't usually observe the changing of years. They don't go around asking each other whether old acquaintance should be forgot. One year is no different from the next, as far as they are concerned. Maybe I can help my canaries change that monotonous pattern.

The canaries are not all that enthused about the strange brownish looking creature I deposit in their cage. I think I know what's missing. I go inside the house for some icing sugar and sprinkle a spoonful on the disemboweled *oliebol* at the bottom of the cage. Two of the females are beginning to show more interest now. They seem to like the white powdery condiment. "And a happy new year to you all," I say to my little flock of songbirds.

What a pleasure it is to be out here on a Canadian New Year's Eve frying *oliebollen*. How many other sentimental, Dutch-born creatures are there on this globe doing the same thing tonight? You can't enter a new year without having squeezed an *oliebol* between the old dentures ... if you want to lay claim to having any connections with the low countries, that is.

Ah, the lowly *oliebol*. We can learn a lesson from it too, come to think of it. As I dump the blobs of batter into the sizzling hot oil, I feel a sermon coming up. I may not be a Francis of Assisi, but I do have a flock of canaries nearby that could benefit from this little meditation welling up from the soon-to-be-inhabited-by-*oliebollen* bowels within me.

"We should be more like *oliebollen*," I tell the birds who have not yet dared taste of the goodness lying at the bottom of their cage. "*Oliebollen* are patient and longsuffering, allowing themselves to be shaped into monstrosities with a dozen necks and heads as well as into smooth globs the size of tennis balls.

"They are positive creatures, always rising to the occasion after having been thrown into the depths of the boiling cauldron. Notice how they immediately expand and quickly surface. Very few of you canaries have that ability when you face adversity.

"*Oliebollen* are cooperative. When they have browned sufficiently on one side, they willingly allow themselves to be turned over, some doing it even of their own volition. Oh that more of us would show such willingness to work along with others towards a good end.

"*Oliebollen* are humble, as they permit us to sprinkle icing sugar all over them. They are not proud, wanting their own skin to show itself as they enter the gaping mouth. No, they are perfectly willing to let the snow-white icing sugar take all the glory, including the glory of the first encounter with tastebuds.

"*Oliebollen* are kind and loving creatures. Unlike the silly doughnut, they carry a warm heart in the core of their being. Would that man and beast alike had such hearts beating within them.

"So, let's all be like *oliebollen* in 1986, eh?" I say to the canaries, as I drip-dry another batch of brown trolls. "End of the sermon. Amen."

But perhaps I should not call it a sermon, I think to myself. The whole thing is quite moralistic, something which sermons should never be. And, although the exegesis is sound, the text of my sermon is not taken from a reliable source. Better that I call it a little lesson strictly for the birds. That way our church elders will not be able to accuse me of having left the path of true Reformational preaching.

I take another look at my flock of canaries and notice that they have become quite enthused about the *oliebol*. They are pecking away until little more than a brown piece of skin is left. It must have been my meditation that encouraged them to fill their little bodies with a good dose of patience, longsuffering, cooperation, resilience, humility and lovingkindness.

Only five hours left before the end of the year, and already they are prepared to face 1986 with all the virtues of the lowly *oliebol*. May we do likewise.

Letters

Canadian teen survey startling and reassuring

Re: High school students' attitudes and habits (C.C., December 13, 1985).

The OACS *Communicator*, as well as everyone interested in young people including themselves, should know about and *read* the results of Canada's own survey of teenagers.

Project Teen Canada was conducted in 1984 as well and is of much more interest than how teenagers spend their money.

The results of this survey of Canadian teens (age 15-19) are shared in a book, *The Emerging Generation*, by Reginald W. Bibby and Donald C. Posterski, published by Irwin Publishing, Toronto.

It is fascinating, eye opening, often startling reading. It is reassuring as we discover where our young people stand on many moral and lifestyle issues despite our own mismanagement. It is alarming when we discover that the combined efforts of churches, and youth groups reach and provide enjoyment for such a small percentage of Canadian youth. There is something here to both reassure and startle everyone.

John Richey,
Englehart, Ontario

Stamp ad brought results

Thanks for running the ad about my son Ralph (a mentally handicapped boy who saves stamps) in your paper. Ralph has been made very happy with all the stamps he is getting. So far he has received stamps from 21 families, and we would estimate about 700 different stamps.

Also, the nice letters he is getting are heart warming. You can feel in them the communion of saints.

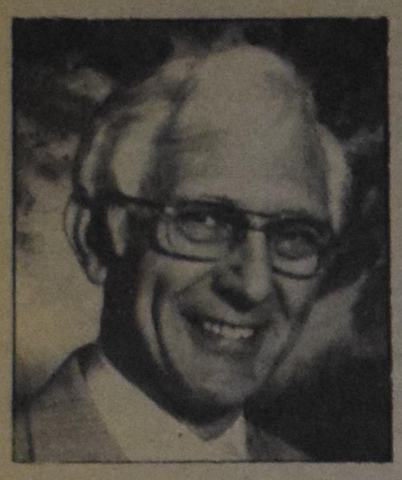
Rits van der Woude,
Surrey, B.C.

Canadian CRC exec responds to council coverage

Thank you for reporting some of the stirrings at the tenth meeting of the CCRCC (December 13 issue). Its ongoing witness to Government and people for just public policies and against injustices and evil in our day received strong endorsement in the New Westminster sessions.

Permit me to make one addition: The Council of Reformed Churches in Canada, agency of the Reformed Church in America has invited the CCRCC to hold its 1987 sessions at the Reformed Church Conference Centre near Cambridge, (Ont.) and to plan a number of shared gatherings. This invitation Council accepted spontaneously. To date such initiatives have not yet been taken by the historically closer denomination, the Canadian Reformed Churches, In fact, the Interchurch Relations Committee of Council has reported its frustration in its search for acceptable intermediate

SKYLIGHTS/WILLIAM R. RANG



It's time to wake up: we're living in a prolonged dry spell.

Lessons from the Sunflower

Early last spring a devoted board member planted some sunflower seeds in front of the school where I'm principal. It didn't take long for the plants to start growing and I enjoyed looking at their impressive size.

However, this summer we had a prolonged dry spell and one morning as I returned to school following a few days of holidays, I noticed that the plants were no longer reaching for the sky — they had bent completely.

I tried to remedy the situation by pouring a few pailfuls of water at the base of each plant, but my effort was in vain. The plants were too far gone.

Living water essential

I'm sure that there is a similarity between the sunflowers and us. In order to grow to our full stature in Christ and to lift our crowns toward the place where the Lord dwells, we need to be watered regularly. We need to be fed by the Word. We need it in sufficient quantity and at the right times. Dry spells cause plants to loose their grandeur. What is worse, dry spells may cause plants to die.

We've been planted to bear fruit, the Lord says in His Word. But fruits will not grow without the plants being watered. Sunflowers cannot control the amount of water that they receive, but we can. I am sure that one can find a number of Bibles in each of our homes. In my study I have Bibles in various languages and sizes. There is no excuse for not studying the Word.

Don't miss a meal

The question is not whether the Lord showers upon us, it is rather whether or not we shut ourselves off from the watering we need. It worries me, for I have discovered that for many the Christian School has become the last place for concentrated Scripture study. Men societies belong by and large to the past. At other societies topics such as war, puberty, hunger, and abortion we studied. Yet I miss reading on society bulletin announcements that a systematic study of the Word is being made. To make matters worse, the largest percentage of Reformed people do not even belong to church societies. *It's time to wake up: we're living in a prolonged dry spell.* The consequences of it become obvious when one listens to conversations, even to those immediately following a church service. Yes, ours may well be a dry and thirsty land without us realizing it.

Take your Bible, my friend, and begin. It may not be too late yet. But no water, no fruit.

William Rang is principal of the Christian School in Dunnville, Ontario.

steps toward the other "CRCs."

Meanwhile, copies of Council's acts, and public testimonies are available from our office.

I take this opportunity to thank you also for showing biblical discernment in your selection of news and in your reflection on it.

Arie G. Van Eek,
Executive Secretary, CCRCC,
Burlington, Ontario

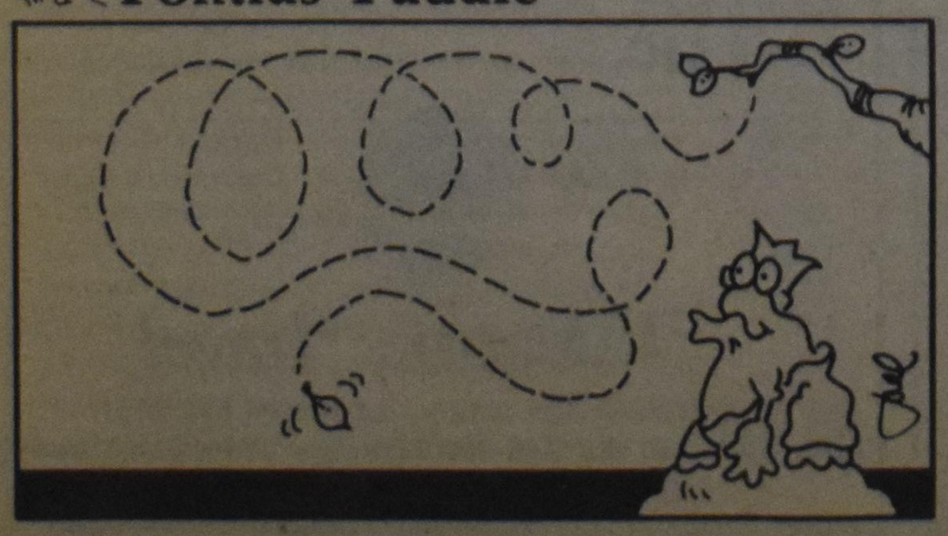
Best wishes and a three year subscription

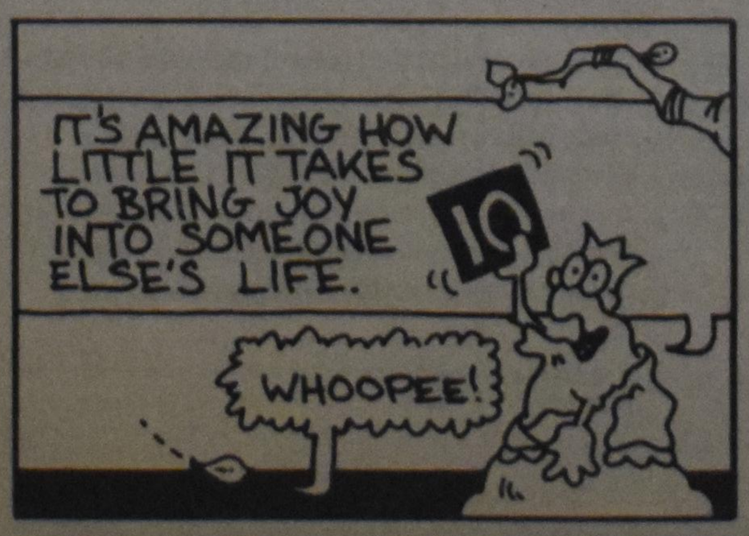
We wish you all a very prosperous New Year and the blessing of the Lord on your work during 1986.

It is always a pleasure for us to receive your weekly paper and a cheque in the amount of $62.50 for the three year renewal of our subscription is enclosed.

George and Maria Blyleven,
Bowmanville, Ontario

Pontius' Puddle





Longer Letter

One way to interest Johnny in catechism

With much interest I read your editorial under the title "Should Johnny go to Catechism?" (*Calvinist Contact*, November 22, 1985).

It is more than 50 years ago that I went to Catechism. A lot has changed since that time.

Our generation grew up during the Depression. We left school as soon as we finished grade 8 or were 14 years old. Not many of us could go on and obtain a higher education.

Boys could find work because starting wages for them were about five cents an hour for a 48-hour work week. If you found a job, you worked hard and tried to hang on to it for the simple reason that, if you lost your job, there was little chance to find another one.

You would come home very tired. But we were young and after a good supper went to young people's society, catechism or other activities.

Political turmoil

The years from 1932 to 1938 were full of political turmoil, in the "old country" and in all of Europe. France could not keep a government in power for more than two months at a time. The Naxi regime took over power in Germany. There was civil war in Spain. Italy invaded Ethiopia. In Holland, socialist, communists, Independent Socialists and National Socialists took to the streets to demonstrate against the Christian Coalition Government under Colyn and started fighting each other wherever there was a political meeting.

Those happenings were discussed in the papers, on radio, in the family circle, in young people's society and even in catechism. Many times it happened that the minister looked at his watch and remarked, "It is a quarter-to-nine. We have discussed a lot what has happened during the past week and I haven't touched the lesson for tonight at all." Still we learned a lot, and for many of us, this was a continuation of our education. Personally I am very thankful for it.

Catechism under pressure?

Now 50 years later, young people go to school or are pressed to go to school to the age of 18. Is going to catechism done under pressure from parents or guardians — another classroom hour with assignments at the end after a long day at high school or elementary school? Or are Johnny and Mary eager to further their education and learn more about church doctrine and church history?

Occasionally, I have taught catechism myself, and not being a professional teacher I found it very hard to keep the attention of the students for a short span of time. Everything seems to distract them; after a while as a teacher you get so distracted yourself that you are ready to give up.

Although we are blessed in our congregation with excellent professional teachers it is not fair to fall back on them to teach catechism as well. "Lay teachers" are hard to find due to the strain it is on the average man or woman. As you stated in your editorial, we have excellent teaching material and teachers' manuals. If followed step by step, anyone can teach and bring across the subject of the lessons.

As educational committee of our church, we discussed how we could get the future generation more interested in things pertaining to the church and the Kingdom of God.

Home teaching the answer to improvement

As committee we were convinced that if we could make the classes smaller (five to seven students), it would be easier to keep their attention and get them involved in discussions. In a church building there are not enough rooms to accommodate 10 to 12 groups of students.

But why not bring the students together once a week for an hour in the homes of the teachers? It took very little time to find enough teachers to teach the 13 to 16 year old students in their homes or in the home of one of the students. Our church is doing this now for a third season and it works very well. The educational committee keeps in close contact with the teachers. At least twice a year the committee has a meeting with the teachers to discuss their experience and the progress of the students.

At the end of each season I was able to report to council that attendance was excellent, participation of students in class discussions was very good and there were no complaints about misbehaviour whatsoever. To the contrary one teacher informed the committee that his students took part in the opening and closing prayers. Another teacher informed us that one of his students quite regularly brings a friend, who also seems to enjoy the catechism instruction. Home assignments are still average and co-operation from the parents in that respect is very much needed. All teachers are nonprofessionals and most are women. They confess that it is not only the students that learn something, but that they themselves receive a blessing while preparing the lessons and studying the subjects beforehand.

Several teachers are involved now for the third season. One trouble we had was that the teachers wanted to have the same students back each new season, which was not possible.

Is this something new in the Christian Reformed Church? Not at all. In the early days of the Reformation, catechism was taught at home. So we keep "Heidelberging" with full co-operation of Johnny and Mary, and their parents. So far, our educational committee has had no complaints at all from parents or guardians. A very important thing is that in this way we get more people actively involved in church work and in the education of our covenant children. We can recommend this method of teaching catechism to 13 to 16 year olds to all congregations.

George Blyleven,
for the Educational Committee
of Rehoboth CRC, Bowmanville, Ont.

News

French-language schools to get new government

TORONTO, Ont. (Ministry of Education) — Ontario Education Minister Sean Conway has introduced legislation enabling Ontario's French-language population to govern French-language schools and classes. He also announced the establishment of a special committee to plan for the creation of a homogeneous French-language school board for the Ottawa-Carleton region in 1988.

The new governance legislation allows for the establishment — as an interim measure — of French-language education councils (FLECs), on boards that operate French-language instructional units. The FLECs, will come into force in January 1987, and remain in place until November 1988. FLEC members — elected to school boards by those having the constitutional right to have their children attend French-language schools — will have exclusive jurisdiction over French-language programs and facilities, and will also be able to vote on issues and concerns of common interest, such as the board's annual budget.

Beginning with the 1988 municipal elections, qualified electors will be able to vote for trustees to sit on a French-language section (FLS) of a board that operates French-language schools or classes or that buys such services for 10 per cent or 300 of its resident students. The FLS will permanently replace the French-language education councils (FLECs), and will also have exclusive jurisdiction over French-language matters.

Trustee representation on a French-language section will be based on the ratio of French-language pupils to the total pupil population. In areas where English-speaking pupils are a minority of the student population, parallel provisions will be made for English-language governance of education.

"I would like to stress that we have worked diligently to introduce legislation that fulfils the requirements of the June 1984 ruling of the Ontario Court of Appeal. This legislation underscores my personal commitment and the commitment of this government to the provision of minority-language governance of education in this province," Mr. Conway said.

Mr. Conway also announced that the government is committed to the creation of a homogeneous French-language school board for the Regional Municipality of Ottawa-Carleton in 1988.

"I believe," Mr. Conway said, "the initiative is an appropriate step to take in Ottawa-Carleton because of the region's unique composition and community support for the concept."

Workfare, not welfare

C.C. staff

In 35 states in America, public assistance programs are combining voluntary or mandatory work with welfare in order to benefit the poor both in the short and long term. Instead of just handing out cheques, welfare programs are providing job placement services, on-the-job training, career planning, and educational scholarships. Day care centres have been opened for mothers on welfare who want to find work, and courses in job-finding skills as well as bus fare to look for a job are provided.

Massachusetts' two-year-old Employment and Training Choices program (ET) is voluntary, yet in 1984 over two-thirds of the state's 53,000 welfare recipients volunteered for the program, and about 17,000 of those have since found full-time jobs. ET provides schooling in math and language for those who need it, on-the-job training in local industries, or courses to teach new skills. Twenty thousand people are now waiting to take part in ET.

Toronto Sun responds

... continued from page 1.

editorial read: "Today, they [South Africans] see themselves as an island of civilization amid chaos."

Welch says, "Take out 'see themselves as,' add 'is' and presto, it appears as though the *Sun* is championing a racist regime. We're not."

The *Sun* was also taken to task for its humour. Columnist Christie Blatchford was, in Welch's words, "roasted" for making fun of her WASP [White Anglo-Saxon Protestant] heritage. The Alliance agreed the column was funny but still chided Blatchford saying, "... Humour is not an excuse to present negative stereotypes of immigrants, or whites for that matter. Humour is one of the major mediums for the transmission of stereotypes in the media."

Welch called the two-hour news conference at which the Alliance unveiled its report a "combination news conference-revival meeting." He concludes his column saying, "... The Alliance is entitled to its opinion, just as we are. And that's all the report and its conclusion are — opinions and interpretations, not facts.

"Here's hoping the Alliance eventually learns a hard truth known even to rookie reporters — facts often get in the way of a good story. But facts cannot be doctored or ignored."

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

What effect free trade?

The current debate on free trade leaves many of us puzzled. Brian Mulroney, Donald Macdonald and Don Getty assure us that free trade will bring unprecedented prosperity to Canadians. With equal certainty, Dennis McDermott, David Peterson, and John Turner predict ruin. Others warn of an inevitable disappearance of Canadian culture, and eventually, Canadian independence, if free trade becomes reality. How are we to assess the issue?

Both the proponents and the opponents of free trade expect too much from it. In some respects the free trade debate obscures the more basic problems inherent in the Canadian economy. Free trade may help or hinder us from solving these problems. But they are not even being discussed in the current debate.

Obviously, trade is essential to a healthy economy. Canada is a trading nation which has had a small favourable balance of merchandise trade for a number of years. A free trade pact would probably increase that favourable balance. Hence, its proponents argue, free trade would be a good thing for Canada. Nevertheless, a true evaluation of the Canadian economy should not only consider the total volume of Canada's export and import trade. It should also consider the kinds of products being traded.

Mere "hewers of wood?"

At present, 62 per cent of Canada's exports are primary and semi-processed products (raw materials, agricultural products, steel ingots, etc.). Conversely, 64 per cent of Canada's imports are finished products (tools, appliances, etc.). Hence, Canada produces and exports the raw materials with which the United States and other nations produce the finished products that we buy at Bi-Way and Eatons. Our economy is very one-sided if it depends so much on the side of unfinished goods to stay in the black. In vain did Sir John A. Macdonald warn us in his last public address in 1891 that if we were not careful we would become "mere hewers of wood and drawers of water for the great nation dwelling to the south of us."

Our evaluation of the Canadian economy should also consider the kind of finished products that Canada does sell abroad. This amounts to 38 per cent of all of Canada's exports. Most of these are manufactured by branch plants of American companies. The problem with this is that the research, design, development and testing of new products is mostly done in the United States, at company headquarters, while the assembly line production takes place in Canada. This provides jobs for Canadians, to be sure, but the technological expertise never gets here. Thus Canada doesn't acquire the ability to invent, design and develop new products itself. Canada never really becomes a leader in any industry. In this light the sale of De Havilland to Boeing could prove to have been a mistake. De Havilland represents a small portion of the commercial aircraft industry in which Canadian technology has become the world leader (Short Take Off and Landing craft). It has been sold to an American firm. Let's hope that Boeing doesn't move the research and development staff from Toronto to Seattle.

Need economic strategy

What effect will free trade with the United States have on these structural problems in the Canadian economy? Because it will give Canadian primary products more access to American markets than before, the temptation will be strong for Canadians to specialize even more in supplying these, rather than in building up a diversity of industries. This would be a tragic error. Even if free trade means more American investment in Canada, which would mean more jobs for Canadians, it is doubtful if more research and development would occur here.

It may well be that freer trade is the way of the future. But it is an illusion to think that free trade will cure Canada's ills. The goal of a diversified economy will not be reached by means of a free trade pact alone. It is high time that the government addressed this goal and designed an economic strategy to reach it.

Richard Vander Kloet teaches history at Toronto District Christian High School.

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Pensive Dutchie

Syrt Wolters

Why do so many young people leave the church?

In the Dutch section of *Calvinist Contact*, November 28, 1985, an interesting article was taken from the Dutch paper, *Kerknieuws*, wich dealt with why so many young people leave the church. In the last few years several theories have been offered: some find the format of a worship service too traditional. Others claim that not enough attention is being paid to the Holy Spirit. Still others feel that the church is stale; it has lost its enthusiasm.

I have my own ideas about young people's lack of interest in the church. About two years ago a missionary from New Guinea was visiting us. We invited him and his wife for coffee after our morning church service. We had heard an excellent sermon from one of our best theologians. I had expected our visitor to be very enthused about our service, but he wasn't. He agreed that it was an excellent sermon, but, he said: Where is the challenge? We were not being told that the world is in flames and we are the fire fighters!

Member of the opposition

You see, if I were a teenager or a young adult, I think I would also be in the opposition. We all remember the "hippies" and their protests against "the establishment." They were fed-up with the hypocrisy of the "now" generation. Their parents had their "etiquette," their "ideals," their do's and don't's, but — did they live up to them? The "show" was good, but the hidden reality was in flagrant violation of these "norms." Many young people saw through that and rightly called it "gross hypocricy."

It was this hypocricy in society that the hippies protested against. We have seen and still see something similar in our churches. When young people do not see church people practise what they confess, they conclude: it is all hypocrisy. And if there is one thing young people cannot stand it is hypocrisy.

Their conclusion is: Is THAT the church? Is THAT Christianity? If so, they want no part of it! They are turned off and they turn away. They get sick of people who argue about whether it is necessary (in the worship service) to read the Ten Commandments as it is written in Exodus 20. Or who argue about the use of guitars or trumpets, or any other instrument but an organ. Even the issue of women in office turns many young people off.

It is not that young people see everything clearly. How could they? They behave in a way similar to the hippies. What did the latter do to correct the situation? Did they live up to their dreams? Of course not — they failed just as miserably as their elders because their prophecy was not: Love God above all and your neighbour as yourself.

Likewise in the church: young people have not been sufficiently instructed about what the Kingdom of God really is. And they have not seen in our lives that we believe in a "kingdom of God." Where is the father, who for conscience's sake, in faith, refuses to make his bread and butter via an un-Christian labour union? Our children will love us and admire us when we put our confessions about the lordship of Christ there where it hurts! If they see by our lives that we are sincere when we confess our faith in Jesus Christ, not only as our Saviour and Redeemer, but also as our Lord and King to whom has been given all authority in heaven and on earth, then it is only natural that they rally behind us. They will love us for it. They are going to sense that it is serious business to be a member of the Church of Christ. Then they will see before their very eyes the shaping of the kingdom of Christ! To become aware, as a young person, of being part of that royal kingdom for which his or her parents are prepared to sacrifice even unto death — that sparks enthusiasm.

It is the sloppy way in which we as Christians deal with our confessions when it comes to the Kingship of Christ that turns our young people off. Not that they analyse it that way. Those young people who do not turn away seek new life in a different liturgy: more participation; short sermons; more singing and more hallelujahs. That will bring more life in the church. I don't believe a word of it. After all — liturgy is a fruit of our faith experience.

Daily obedience

Faith is not a feeling, but a daily exercise in obedience.

In all our life we must learn to know what it means to "Seek ye first the kingdom of God and its righteousness;" then we will experience that our bread and butter will be "added" to us.

Sometimes I see a parallel between the time of the last prophet in the Old Testament (wasn't that about 400 years before Christ came?) and our time. Did you ever realize that during the four centuries before Christ the Greek philosophers had their hey-day? Plato, Aristotle, Homer. Those fellows influenced the thinking of that time. When the Roman empire stretched over Europe and Asia Minor it was saturated with Greek philosophical thought. No wonder that the Israelites did not even recognize the Messiah when He finally arrived. O yes, they knew the Scriptures, but they gave them their own interpretation, for their own benefit; being delivered from the Romans!

I see a vivid parallel in our time. We are so caught up in secular thinking that we have lost sight of what the Kingdom of Christ really is — in spite of our Bible study groups and hallelujahs.

Syrt Wolters owns and operates a barbershop in the Empress Hotel in Victoria, B.C.

South Africa — a country in conflict (4)

A series of eight brief comments on what's happening in and around South Africa by a former South African, who writes, "I'm still in love with my old country and I'm concerned about its fate."

Lack of faith creates suspicion

John Plaatjes

Way back in 1961, Professor Bennie Keet of the Stellenbosch Dutch Reformed Church seminary, in his opening essay of the book, *Delayed Action* said that white South Africa is doomed, if it hopes to overcome black nationalism by force. Dr. Keet wrote: "Our Afrikaans churches are rightly blamed for not being true to their prophetic calling with regard to the apartheid policy and its bitter fruits."

Criticism not tolerated

In an earlier book of 1956, Dr. Keet lamented the fact that the Dutch Reformed Church family was so tragically divided on racial lines, so much so that a coloured or black Christian was not welcome to worship with his white brother in the same building. This book, *South Africa, Quo Vadis?* (Whither, South Africa?) was widely read, and the venerable professor was severely criticized. He was vilified and attacked by the Broederbond members of the D.R.C.

Myself and others who protested in the press were honoured by visits from the "Security" Police, for daring to defend him. The eminent Theology professor shook off the slur of being a liberal and enemy of his kinfolk the Afrikaners, and went right on criticizing apartheid and discrimination. His profound grasp of Scripture, and his theological insight demolished the false myths and racial shibboleths of the day. He said that all those who saw apartheid as a permanent solution of South Africa's problems were labouring under a terrible delusion that belonged to the world of make-believe.

In that same year, 1956, Father Trevor Huddleston, an Anglican priest serving in a parish of Johannesburg, a predominantly black congregation, wrote another book, *Naught For Your Comfort* exposing the suffering caused to black parishioners by apartheid legislation. The book caused quite a stir, even among white Anglicans. Father Huddleston's life was threatened, and he was recalled to England, from where he organized strong anti-apartheid groups.

Father Huddleston, like many other priests and ministers who protested against racial discrimination and the injustices that go along with it, have been branded agitators and disturbers of the peace. I'm afraid the same thing is happening to Dr. Allan Boesak. Such people are feared who rock the boat of state.

Time running out

The present government and its predecessors have passed up many chances of defusing the time-bomb of unrest and frustration. There is a new phenomenon — those who give up the struggle and work with the government for the sake of peace or expediency, are being branded traitors and are being murdered in violent ways. This kind of thing is particularly painful to Bishop Tutu and other Christian leaders.

There were times when it was most opportune to hold a national convention or Indaba and come to terms with reality. But the South African government — one of the few governments of Africa's 30 countries that consist of Bible-believing, church-going members — lacked the faith and trust to grab those opportunities. The hands of friendship extended by Non-white leaders (most of them Christian) were not taken.

And the hands of the clock move on as time ticks by.

John Plaatjes is a South African immigrant, retired Christian Reformed pastor and Ontario Supreme Court clerk who lives in Port Credit, Ontario.

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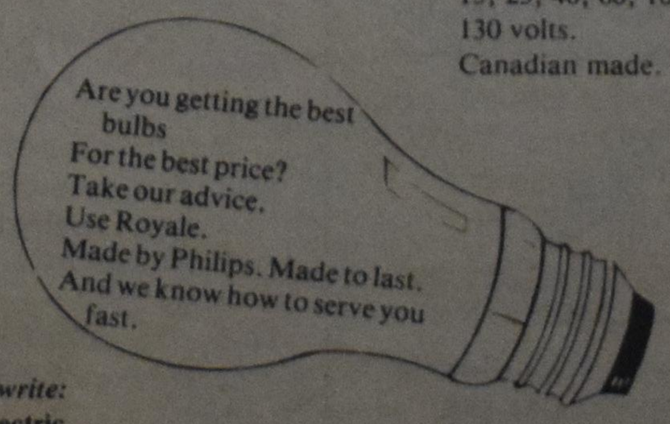

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Church

Marian Van Til, page editor

Book probes morality of capitalism

VANCOUVER, B.C. (Fraser Institute) — The relationship between religion, economics and politics is subjected to unusual scrutiny in a book just released from the Centre for the Study of Economics and Religion. A unique compendium of studies by an outstanding group of scholars, this volume probes the morality of capitalism from both a conservative and a leftist perspective. The book is unique in that it represents the first ever attempt to bring together economists and theologians from such a wide range of ideological, religious and technical backgrounds to discuss the relationship between religious belief and attitudes toward capitalism.

Clergy attitudes were changed

According to Dr. Walter Block, one of the editors of the study, "the attitude of the clergy has certainly changed and it isn't clear why. For centuries the clergy were a foundation and support for traditional values and were often the only check against the pressure of the expansionist state. Recently, that has changed and radical political activism has come to characterize the efforts of these individuals." How can this leftward tilt of our religious leaders be explained?

This is the purpose of the Economics and Religion Centre's new book, *Morality of the Market: Religious and Economic Perspectives*. In order to subject this question to an intensive scrutiny, two dozen eminent theologians, economists, sociologists and philosophers were invited to submit briefs, and then to criticize each others' views. Not only does this volume contain the views of conservative scholars such as Milton Friedman, Michael Novak and Edward R. Norman, but it also features the views of such leftist luminaries as James Wall (Editor of *The Christian Century)*, economist Kenneth Boulding, J. Philip Wogaman (Wesley Theological Seminary), and Roger Shinn (Union Theological Seminary).

Opposite views under the same covers

What are the results of this study? According to Dr. Walter Block, Director of the Centre for the Study of Economics and Religion, which is a Division of the Fraser Institute, there are certain theological "entry points," such as vocation, stewardship and Original Sin, through which the clergy apply religious tradition to contemporary issues. In the views of J. Philip Wogaman and John C. Bennett of *Christianity and Crisis,* the Church's concern for social justice, ecology and abhorrence for sins such as sexism, apartheid, corporate greed, can be thus traced back to biblical imperatives. "This does not, however, explain why many clerics and theologians find governmental, or radical solutions to economic and political problems more attractive," said Block.

Stated Block, the Centre's Director, "The advantage of this book is that now for the first time, the reader can discover, between the covers of a single work, the views of theologians and scholars with diametrically opposite points of view on the contemporary issues which have been dividing religious people.

"Every effort to 'balance' the competing perspectives has been made," said the book's co-editor. "The tension between the participants on these issues electrifies the dialogue, and the sparks really fly when these intellectual giants take the hammer and tongs to each other's theories." But, Block concluded, in the process considerable light is cast on these important subjects.

Tutu affirms evangelism need

JOHANNESBURG, South Africa (WEIS) — "If we are not missionary, we are not the church of our Lord and Saviour Jesus Christ," Anglican Bishop Desmond Tutu told the South African diocese which he heads.

He made the comments in the issue of the diocesan paper, *The Watchman,* which appeared in July, the same month in which the South African government had decreed a state of emergency.

The bishop was announcing establishment of the Diocesan Centre for Mission which he described as "our launching pad enabling us to strike out into the deep in faith."

"We are called on to share the good news, especially with those who have not yet been evangelized, that they may come to a saving knowledge of our Lord and accept Him as their Lord and Master."

Van Dyken loses battle with cancer

Marian Van Til

Rev. Harry Van Dyken, one of the first ministers called to the fledgling Orthodox Christian Reformed Church seven years ago, died on December 14, 1985, after a year's battle with cancer.

Van Dyken, originally from Manhatten, Montana, became a Christian Reformed minister in 1954. He served CRCs in California, Washington, Alberta, Manitoba, and Ontario before moving to the Orthodox Christian Reformed Church. There are now seven OCRCs in Canada and the U.S.

Van Dyken, whom many felt to be a dynamic preacher and teacher, was serving the Orthodox CRC of Toronto. "He didn't believe in retiring," Marjorie Pouli of Welland, Ontario, says of her 68 year old father.

"It's not a simple issue," said Pouli when asked about her father's move to the more "conservative" OCRC. But she added, "His main concern was always to preserve the Word [of God], to maintain its authority and relevance. He felt the actions of the CRC synod [re: 'Report 44' on the authority of Scripture] had taken that away."

One of the Van Dyken's 10 children is also an OCRC minister.

Rime or Reason

To call the next "Reverend"
they made a gross list of seven,
but had preferred to be sent
an archangel straight from
heaven.

Sy Nodd

The pastors' pictures in the
council room
were a study in oppressive
gloom
until Pastor Pete's photo was
added —
then the whole lot seemed
gladdened.

Klaas Sis

Pastoral Pondering

The chronic complainer

Ralph Koops

You have probably met them too! the kind of people who always complain, who always criticize, who never have anything positive to say. They are only *against* things, never *for* anything.

One of my colleagues once told me that the Lord always places a few people on our paths to keep us humble. That was a good observation and is wise on God's part. Otherwise we could easily become too conceited and boastful.

Listening to a few colleagues talk sometime ago I thought that they had a pretty good indication of what these critical complainers are like.

These complainers will never express anything positive. If ever they make comments about things, the comments are critical.

Sermons never meet their expectations. Any comment the pastor hears from them always shows dissatisfaction. They are opposed to anything new or different. They act as though they think that the way we do things today is the way things have been done for thousands of years.

Such people lack joy; you never see them happy. They have an inherent fear of a joke and reject outright that laughter is good medicine.

Self-appointed messiahs

They believe everything is going in the wrong direction. The denomination to which they belong is steering headlong into the abyss of liberalism. It appears that these people see themselves as the only messiahs, the saviours of everything.

No one else is ever right. Actually, such a view is arrogant. They have no faith in any kind of collective wisdom. Wisdom does not reside with a multitude of counsellors, as the Bible has it; it only resides with them.

You will not hear a good word about others by these folk. No one ever visits them, according to their own testimony. In the meantime you pick up here and there reference to numbers of the faithful who did stop in.

When someone is praised for something, chances are that that person will do still better next time. The chronic critic has never understood that. He or she thinks you only get somewhere by tearing down.

The Law is also the Gospel

In response to complainers, I have often tried to point out that we have to show them how positive the Bible is. An over-emphasis on the *law* and not seeing it as *Gospel* could have a bearing on their outlook.

Counting one's blessings one by one can also be a very healthy medicine.

I have also tried to point out that upbuilding criticism is good and necessary. We need people with biblically sensitive critical insight.

It is bad for a consistory, for example, when it does not have true watchmen. When everything is left up to the minister, because he probably knows what is up, that does not speak well for a consistory.

Praise God for people who are genuinely concerned. But we need to together develop more of the mind of Christ. How can we do that?

The chronic complainer, the genuine critic, as well as those who are altogether too easy going, must all be and continue to be enlisted in the Master's service.

All have to work for the coming of his kingdom. All have a common enemy, the powers of evil. All have a common Lord. His name be praised!

Someday (what a thought!) we will do that without fault.

Ralph Koops is pastor of Maranatha Christian Reformed Church, Cambridge, Ontario.

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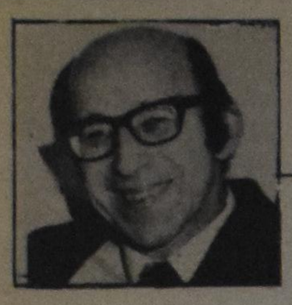

Pastoral Letter

What is it to be an elder?

Rev. Leonard Schalkwyk

These days there seems to be a mysterious erosion of the authority of the consistory, and of the elders in particular.

To maintain the authority of consistory is foremost the responsibility of the elders. In this respect elders do have a specific function in Reformed church councils.

Majority

This specific function is first evident in that in any consistory (from the smallest to the largest church) the elders are in the majority. There are more elders than deacons or ministers in any church council.

This is as it should be. For it is foremost the elder who has a ruling function. While the deacons specialize in the work of mercy as priests, and the minister specializes in preaching, teaching and visiting (as prophet), it is the elder who has the deciding vote in any consistory meeting as he holds the kingly office.

Reformed

This is specifically Reformed. In many evangelical churches, it is often the minister who runs the church, like a store manager. When a gifted minister leaves, church growth often comes to a standstill or the church may decline, sometimes even disband because the work was built around a dynamic personality.

It is most gratifying to see how in Christian Reformed Churches — even during a long vacancy — the whole church machinery keeps purring as usual. Undoubtedly a minister is a unifying and stimulating factor, but the church does not stand or fall with the presence or absence of a pastor.

Often the elders give a sigh of relief when the new minister comes, but in the meantime they do their work. This is how it should be.

Long live the king

Even though the above-mentioned principles are biblical, too many people view the minister as the ruler of the church.

When a pastor discusses in catechism class the three biblical offices of prophet, priest and king, a famous trick question is: "Who is the king of our church?" Almost invariably someone will answer, "The minister!"

This would not be such a serious mistake if it did not have some root in reality. Elders do sometimes withdraw and let the minister "run the show." This is not right and may have serious consequences in the long run.

A minister may come to his new charge with great enthusiasm and lots of ideas. That is good. But the elders are there to sort out those ideas, to see what is good for the spiritual welfare of their particular congregation and even which idea is biblical and which is not.

In the last instance the elders are the ones who are responsible for purity of doctrine.

Elders, in the form of installation you were charged "to maintain the purity of the Word and Sacraments, to uphold the good order of the church."

In Reformed Church Order the ultimate authority does not rest with classis or synod, but it lies in the hands of the local consistory, and in that consistory, especially with the elders.

Of course, a minister can give advice to a consistory but decisions rests with the elders and that consistory decision should be obeyed by all members of consistory.

Elders, never hide behind the excuse "that you did not study so much" or "that it is hard to take a stand" and other cop-outs. If you were called to the kingly office, and accepted it, play your part.

Consistories will bless their congregations with purity, harmony and unity if each officebearer stays in "divine order," with the king, priest and prophet each taking their rightful place.

More than ever before, the authority of consistory and of the elders in particular is crucial for the spiritual well-being of the church.

Elders, let it never be said of you that for fear of people you shirked your responsibility.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

African Christians spearheading evangelization initiatives

CHARLOTTE, North Carolina, (WEIS) — African Christians are in the forefront of the drive to evangelize unreached, resistant and hostile tribes of that continent. Most missionaries have come in the past from Western, developed nations, but the picture is rapidly changing, according to missions observers.

In the past decade, mission agencies in developing countries have increased their ranks five times faster than Western missions, reports Christian Nationals Evangelism Commission in its publication, *Partners*. There are more than 100 indigenous mission organizations in Africa alone. Nigeria, for instance, has 3,000 missionaries who are engaged in cross-cultural evangelism through 19 agencies.

That involvement of nationals in evangelization initiatives has made possible, for instance, entry into the villages of the Maguzawa people of northern Nigeria. Since 1980, more than 200 churches have been started in that solidly Muslim region of Nigeria.

In Kenya, African missionaries, serving under 18 agencies, are seeking to evangelize more than 1.5 million people in unreached tribes.

An increasing number of Western missionary strategists have recognized the effectiveness of such national evangelization initiatives and the wisdom of providing financial help where needed and requested.

It is predicted that, by the end of this century, the majority of those involved in cross-cultural evangelization of unreached people will come from the churches of the Third World.

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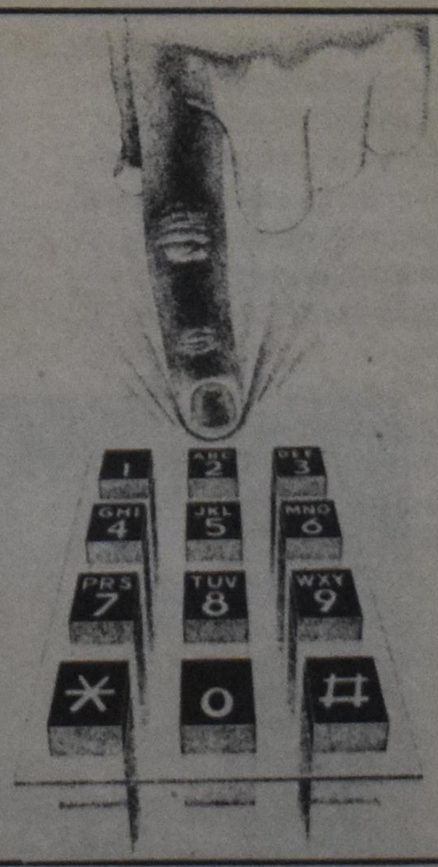

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Education

Henry de Jong, page editor

A new logo

Vancouver Christian School has adopted a second "logo" for their newsletters. A logogram is a symbol by which an inward thought or concept is expressed. On the left is the traditional image of children holding hands watched over and nurtured by God.

The School made a subtle transition of the image for the secondary school. On your right then, is the symbol of three figures united in praise governed by God. It symbolizes the young person's growing need to express his faith in a personal way.

A peek into kindergarten

It was a group of 21 bewildered but eager kindergarten children that entered our doors in September. For all of us it was a first experience at Holland Marsh District Christian School and Christian education. We all had many adjustments to make. I had to get used to the tremendous amount of time required by 21 four and five year olds in accomplishing even the smallest task. The children had to master many routines and skills before we could even began our daily program.

But we have come a long way. Some of the children now have the courage to address the class with something for Show and Tell. Others are bold enough to describe what they have painted. The odd child even feels free enough to get angry or show his frustration in a flood of tears. Yes, these little people are beginning to unfold in such a way that a glimmer of personality is revealing itself.

Yet it takes just the slightest change in routine (such as new snowsuits or picture taking) to tilt the delicate balance. It's then, amid the busy chatter, talking out, and constant bouncing up and down, that I realize the giant steps in self-control the children have made since September. Even now one of the hardest things for them to remember is to walk (not skip or run) quietly (not shouting) in the halls.

Our program is mainly play oriented. The children learn most of their skills through individualized learning activities which they call games. We also build our weeks or months on themes. These could include a season, a colour, Christmas, animals, and so on. Based on these various themes we experience math, language, arts, environmental studies, sometimes physical education, Bible where applicable, music, and so forth.

The day flows from one learning experience into another, making it hard to pinpoint where one ends and the next begins. One Education Committee member, upon visiting our class, was surprised to see how much actual teaching and learning takes place during Show and Tell time. This is so true. Often I take my teaching cues from a response or an observation of one of the students. It is exciting and rewarding to participate in their spontaneity and enthusiasm.

Besides our daily activities I've planned some trips to coincide with our themes. We've had all our parents visit our class during the months of October and November. In the New Year we plan to have some parents participate in special crafts, baking, and demonsrations of various skills and hobbies.

In general I hope that by capitalizing on the children's natural curiosity I will be able to foster a positive attitude towards school and a genuine desire for learning. Then together, we may stand in awe of God our Creator who has hidden in this universe so many mysteries which are waiting to be discovered by us. In so doing we will learn to honour, praise and serve Him more and more.

Hanna Harsevoort,
Holland Marsh District Christian School Newsletter

New steps toward educational justice

WASHINGTON — At a Capitol Hill news conference, November 21, Secretary of Education William J. Bennett and several members of Congress explained the Reagan Administration's recently announced proposal called The Equity and Choice Act of 1985 (TEACH).

TEACH is a proposal to offer greater choice to those currently eligible for "Chapter 1" programs under the Education Consolidation and Improvement Act aimed at economically and educationally disadvantaged children. If Congress approves TEACH, it would give those who now qualify under "Chapter 1" the opportunity to choose from a wider range of schools for the purpose of educating their children.

Parents could, of course, continue to receive Chapter 1 benefits for their children as now offered in their local public school. TEACH would not cut back on current funding levels nor remove any needy children from the program. But it would add the option for eligible parents to take a voucher (in the amount proportioned for their child) to pay for educational services in a non-public school or in another public school.

"At present," said Secretary Bennett, "our more affluent families do exercise choice, by buying a home in the neighbourhood of their choice, or by sending their children to a private school. The poor do not now have that kind of choice.

The main reason for this particular voucher proposal is the U.S. Supreme Court's decision last June to disallow the offering of Chapter 1 programs for children in non-public schools in New York City. The Court ruled against the conduct of those programs on the grounds that the government would become too greatly entangled in the religion of private schools.

At the same time, however, several of the Justices hinted that programs such as those in Minnesota which deliver government education benefits through parental choice rather than directly to students in schools might be constitutional. Thus, the U.S. Department of Education is trying to design a voucher program that will give parents choices without involving the government directly in aid to non-public schools.

From Public Justice Report

Backward town

Once I was driving along and ran out of gas. So I dropped off at a town called "Backward Town." I did not know what to do but I went in. Everyone was walking on their hands, but I felt stupid because I did not know how to walk on my hands. But I did know how to drive backwards! I was glad of that! They wore clothes backwards too. They ate with their feet, they sleep beneath their beds, they even went to the gas station and lost their gas. The children in school, if they are good, get dictionary pages, and if they're bad, they get treats.

Heather Brownlie
from the Belleville District Christian School "Bugle"

Chalkmarks

What do I do after high school?

It used to be so simple .... "Michel has done good work this year and is promoted to grade two ... to grade six ... to grade 12." The grade 12 report card says, "God's blessing on whatever you chose to do." But what do I choose? College, university, full-time job, travel, back to high school, Christian college, one year, six years, math, psychology, Edmonton, Vancouver, London? God's blessing of so many possibilities feels like a real burden when it is time to decide.

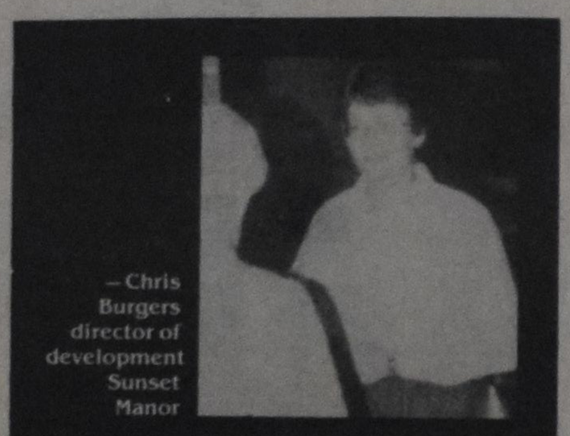
Many questions need to be answered. What does God want me to do? What do my parents expect of me? What do I expect of myself? Where am I most needed? Will I go broke? Can I get a good job? Is there a need in my area of interest? Can I get a job there? The list is endless.

Parents play an important role too. Spend some time now dreaming and digging with your daughter and son about the many possibilities available for the next four or five years. The sky is the limit lest you set your sights too low: travel, volunteer in Edmonton or overseas, exchange programs, further study, doctor, lawyer, Indian chief, church ministry, marriage now or in five years or never, live and study in another country for a few years, etc.

Nothing is too ridiculous to dream about now. You may also want to compose a list of what kind of people and special trainings you feel are needed in Edmonton, Alberta, and the world. Talk with your son and daughter about their gifts, their strengths and weaknesses, their feelings and their vision for the future. How did the Lord call and lead you?

The guidance office at the school can help in many ways. It has information about most colleges and universities, scholarships, and financial aid, interest surveys, job searching, career planning, exchange programs, and much, much more. Students and parents are encouraged to use this material.

Ary De Moor,
Edmonton Christian High School Newsletter


– Chris Burgers director of development Sunset Manor

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A word to the grads from Margaret Atwood

It was the hit of spring convocation: the wry wit expressed in Margaret Atwood's "address" after she received an honorary degree from the University of Waterloo, Ont., Atwood– Canadian novelist, poet and literary critic — was one of seven people getting that sort of honour this May. But she was the only one who acknowledged her degree in verse. Her analysis of what faces graduates in the eighties is not far from the perspective of Ecclesiastes: life seems to be a chasing after wind. Her solution "think big, but start small" is sound advice. Except for the "good luck" we too would say, "May faith and good hope go with you," but then in the person of Jesus Christ.

Here's the official text of what Atwood had to say to the trembling graduates of 1985,

If I were a student in these times unsteady
My hair would be turning a light grey already;
I'd worry at dinner and breakfast and lunch
About what I could possibly do in the crunch.
Now "The Crunch" is that land at the back of your mind
Where all the inhabitants croak or go blind
Or get cancer at twenty or lose all their jobs,
Or get eaten by intergalactic green blobs,
Or their new car dissolves in improved acid rain,
Or they're crazed by strange chemicals warping their brain,
And the experts discover, though too late to share it,
That this has been caused by the plain garden carrot;
Or their fingers drop off, a disturbing scenario,
From drinking the water of sweet Lake Ontario;
While others in far-away less favoured nations
Are dying of drought, parasites and starvation;
Or Ronnie, who meant to be scratching his head,
Has a lapse of mind, does the button instead,
And the big bang goes off in the baby-blue sky
While below the rest of us sizzle and fry.
And if that doesn't happen we'll kill off the whales
And then everything else from crustaceans to snails,
Till we're breast-feeding babies on straight P.C.B.'s
And humanity fades in a blaze of disease.

Tut tut. How depressing. There must be some hope.
Oh Muse, please descend and say something inspiring!
Give us just a few hints on learning how to cope
Twixt the cradle and grave, without meanwhile expiring.
(But skip all the sermons on using your vote,
Or getting involved in some movement or cause;
That stuff is all sixties, passé and remote;
Just thinking about it brings pain to the jaws
And a glaze to the eyes and a bad case of bloat.)

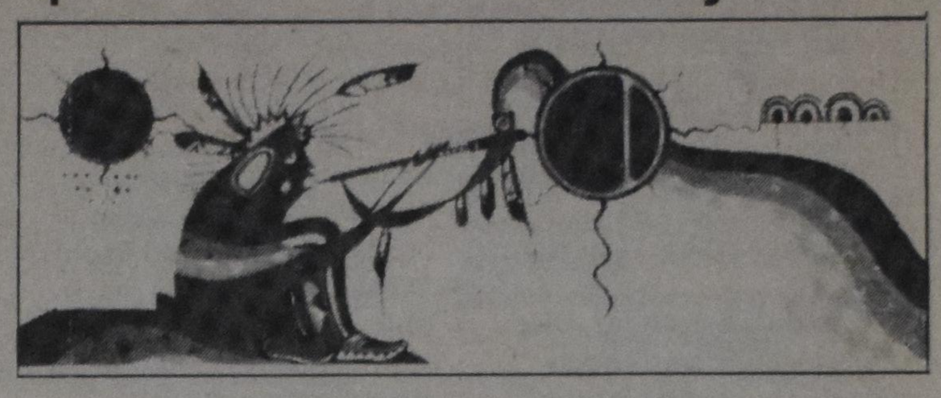
Muse:
You don't want me to say that we're all on this boat
And had better start rowing if wishing to float,
So instead I will sing of some minor techniques
That will keep your mind busy for days if not weeks;
There's always those two standbys, eating and drinking;
A good deal of both helps avoid painful thinking;
Or work on your tennis, or get a good tan,
A good job, a good car, a good woman or man,
Depending on taste; watch a film! See a movie!
Learn old turns of phrase such as *Far Out* or *Groovy;*
Collect stamps or money, or learn how to cook,
And if all else fails, you could read a good book.

Graduates:
We didn't want stuff from a How-to-do manual!
From you we expected some tips more profound.
This junk wouldn't fool a lobotomized spaniel!
Our lifeboat is sinking, there's sharks all around!
We want to slay dragons or hunt Holy Grails,
And you give us advice about filing our nails?

Muse:
Aha! Now you're talking! It's dragons you want!
There's lots of these, even in Waterloo, Ont.;
I'm glad that you're willing to go out and fight
Against torpor and mildew and fungus and blight,
To bail the world out of its terrible plight.

Think big, but start small — don't take No for a message;
Don't bite off too much to successfully chew;
There's not much I can give you apart from my blessage:
You'll need all of that, too, before you get through:
May faith and good hope and good luck go with you.

Fire almost destroys "peace and harmony"



N.D.J. Hogeveen

WINNIPEG, Man. — On Monday, December 1, an early-morning fire caused considerable damage to the interior at the Indian Family Centre on Selkirk Ave. in Winnipeg, Manitoba. The estimated loss was $75,000. Arson was suspected. The single story Indian Family Centre on the corner of Selkirk and Powers in Winnipeg, was the scene of the recent unveiling of two Jackson Beardy murals. One of 16' x 35' and one of 16' by 48', together called "Peace and Harmony".

Jackson Beardy, who died suddenly in December of 1984 a the age of 40, was one of the most well known Indian artists in the world. And his paintings can be found in palaces and humble homes.

A special bronze plaque, mounted on one of the walls of the Indian Family Centre, honouring Beardy, was unveiled by the Honourable Pearl McGonigal, Lieutenant Governor of Manitoba. The Indian Family Centre is sponsored by the Christian Reformed Church of Canada and is under the directorship of Reverend Henk de Bruyn.

The Centre was to be open seven days a week catering to the spiritual and physical needs of the native population in Winnipeg. It is estimated that some 20 thousand people passed through its front doors last year.

The significance of these happenings is the encouraging development of trust between our native brothers and sisters and the members of the Christian Reformed Church.

There were a multitude of reasons why the native community had lost faith with the various churches. The broken promises, the abandonment, and often the disdain for the so-called savages, such was the stark difference between the message of love and the words and actions of the church in the past.

The Lord has blessed the work at the Centre and the Christian Reformed Church has gained the trust of the native population and is recognized by the natives as a church who can make commitments and stick by them.

That is why these paintings are significant to the community, because they represent in no small way, the cementing of relationships of different nations. It is also interesting to note that the area on Selkirk Avenue, where the Indian Family Centre is located, was run down and deteriorated a number of years ago, but with the New Indian Family Centre as its focal point it has been rebuilt and revitalized and exudes a renewed vigour. That too is symbolic, because the Lord has put His spirit into the heart of various people and renewed them body and soul. He has created peace and harmony in the hearts of a number of people.

The murals tell a beautiful story with their vivid colours and symbols. In the first mural the peace pipe is offered to someone unseen. It advocates a relationship of peace and harmony between male and female, clan and clan, tribe and tribe, country and country. The second mural shows a figure with peace pipe in a peaceful, harmonious relationship with nature.

The fire has demonstrated what a tremendous task the Centre has to minister to the people in the community, including children and young people. At the time of this writing Rev. DeBruyn has started to organize volunteer teams to clean up the mess and to restore the Centre to its original appearance.

Rev. De Bruyn has also asked for the prayers of those concerned to enable him and his staff to reach out even more effectively to the needs of that community.

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Feature

A grief shared — a victory won

Harvey Kiekover

This article describes thoughts and feelings arising from the sudden death of 12-year-old Sharon Vander Steen on December 2, 1984. Harvey Kiekover is a former Christian Reformed World Missions missionary to Nigeria.

Sunday morning, December 2, 1984.

The phone rang. "For you, dad."

How does the tone of voice say so much? Clearly it was pain that burned in (World Missions Africa Assistant) Gord Buys' soul. That pain was soon burning in ours too as we sat there at the breakfast table — stunned! Was it really so? Could it really be true that Sharon had died?

The facts were there. Sharon's headaches had become severe. Arrangements for a flight from Nigeria to England were hastily made. The relief of finally being on the plane was shattered by the anxiety of seeing Sharon go into convulsions. Over the Sahara Desert the feared worst happened. Breathing stopped. Heroic and prolonged efforts at artificial respiration by missionary Doctor Fred Bahnson failed. Sharon's heartbeat stopped. Sharon was dead.

Word came during the night. Sharon's father, missionary John Vander Steen, called his brother Dan in Grand Rapids, "Oh God! No, it can't be. It isn't — tell us it isn't." But it is.

Phones ring. The burden is shared. Ministers tell their congregations. Tears multiply. Jesus' body hurts. Helplessness, hopelessness, anger, confusion, and lostness battle for our souls. It makes no sense, God. These are your people, God. They left home to serve you in Nigeria. Sharon was your child, God. You promised to be with her and with her family as they went to Nigeria, didn't you? Where are you, God?

Sweet phrases about a member needed in the heavenly choir, about a flower you wanted in your garden don't help us, God. Where are you? Don't you see the pain, the agony, the horror of this? Don't you see our hearts exploding with grief? God, don't you care? Are you here?

The plane descended in London with the indescribable burden. Sharon's mom and dad were alone with that body so loved, but now so devastated by that awful last enemy, alone with the unbelievable reality, the numbing pain, alone in a strange land, troubled and anxious by their arrival with the corpse.

Alone? Fred Bahnson was there — a respected, competent, missionary doctor friend who had shared the traumatic death-ride. He cared, he shared, he loved. His experience as a medical student in London gave understanding of how to proceed. Thank You, God, for giving Fred to so ably help in such a desperate moment.

Alone in London? Contact with a member from the Christian Reformed Church (CRC) in St. Catharines, Ontario, became a source of communication and assistance in the painful process of burial arrangements in yet another far country. Thank you, God, for a touch of "home" way out there in London.

Karen — sister Karen at Calvin College in Grand Rapids — had to be told. A loving Uncle Dan Vander Steen, an understanding "Uncle" Gord Buys, and a sympathetic Calvin College Chaplain Dale Cooper brought a brutal message, but they embraced and enfolded Karen with a compassion and love that was greater than any or all of theirs. Were those your arms that enfolded Karen, Lord?

A phone call Sunday noon told Karen that a Shawnee Park, Grand Rapids, CRC member would underwrite all expenses involved in her attendance of a funeral — in England, in The Netherlands, or wherever it was to be held. The body of Jesus in Covenant CRC of St. Catharines, Ontario, offered to assume financial responsibility for funeral and burial expenses for Sharon. Was that your ministry to us in those awful moments, Lord?

Sharon's sister and brother, Marlene and Jonathan, were at Mountain View Hostel in Jos, Nigeria, still not knowing the tragic news. Amazingly, a phone call to Nigeria got through. The entire mission family in Nigeria heard the shocking news. They had prayed and hoped. Now they cried, and wept, and loved. Marlene and Jonathan left the next day with two missionary families who had previously scheduled departures to Amsterdam. "Aunt" Truus Kremer, a medical doctor serving at Mkar, Nigeria, was there to meet them and get them on their way to their parents in London. "Was that you, God, working in all these arrangements?"

Officials in London were courteous in sympathetic helpfulness. Sharon's body could be sent to St. Catharines for burial. Toronto, Ontario, customs officials recognized the pain and reached out with help that was more than humane.

We all were touched deeply by the experience of Sharon's death. Animosities and frictions had to give way, and did as we forgave, embraced, loved, and supported. We felt the touch of God in our souls.

The Vandersteens: (Back l. to r.): Jonathan, Chris, John, Marlene; (front l. to r.): Sharon, Irene, Karen. Inset: Sharon, 1980.

We remember the touch of God in Sharon's life. She was God's child. No, she *is* God's child. Death didn't change that. We saw God in her. As "Uncle" Jerry Cremer, Sharon's house-father at Mountain View Hostel, put it, "Sharon was a Christian. It was evident from the way she lived, the way she spoke to her friends, by her participation in evening devotions, and the way she comforted younger children who were homesick."

Sharon's little friends at the hostel said it well, "She did what she could for others." God had touched her. Underlined in her Bible were the words, "But because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved."

We wanted to keep her, Lord. But we dare to sing "Safe in the arms of Jesus." We dare to believe that death did not stop your love for Sharon. Our faith trembles and falters but we do dare to believe that you are Immanuel, God with us, as we hurt and as we cry and as we suffer. You're with us now, even suffering with us now, aren't you, God?

It seems so final — death does. Sharon is so gone, so beyond our reach. *We feel so helpless — because we are.* *"But you are not helpless, are you, Lord?* We heard in that powerful funeral message how you stopped the funeral procession at Nain. How we wished you would stop Sharon's funeral procession. Traffic stopped for us, but You didn't halt our procession. And yet we felt your compassion even as we drove. We remembered that miracle as we left that lonely casket in the cold cemetery. We saw it as a sign that the curse of sin and its devastation so brutally real to us right now is broken. Thank you for the clarity of Jesus' compassion that the Rev. Jack Vos shared with us. Thank you for showing so powerfully how Jesus' compassion forced death to give up its victim and restored an only son to a widowed mother. Thank you for this sign that shows our God is against death and the destruction of life. Thank you for this sign of victory over death and mourning.

We pulled ourselves away from Sharon's body at the cemetery, but we did so knowing that you, Lord, do limit the power of death. You accompanied Sharon through her death. You kept her safe in your power. And you are victorious over death, over Sharon's death too. That grave and casket will open when you return banishing death and mourning forever. Your power continues to reach us where we are right now. We see you, Lord, in the sympathetic tear. The squeezed hand, the gentle embrace, the caring kiss tell us of your love. We know your help through the phone calls, the meals brought in, and a thousand kindnesses your people have reached out to give. It helps; it really does.

So we dare to go on. We dare to go on to serve you in the place where we can testify to your presence and power. We hurt, Lord, but we are not crushed. We are perplexed, but we are not driven to despair. We are hit hard, but we are not destroyed. Thank you that in our loneliness we are not alone. And thank you that in our lives we can testify of one who stopped a funeral procession. We can testify of one who had the power to break out of the tomb. *We can testify of one who will surely break open Sharon's tomb and ours.*

We dare to go on — hurt, humbled, but being healed and even stronger for this awful experience. Thank you, Lord, that Sharon's parents, John and Irene, can go back to Mkar, Marlene and Jonathan to Mountain View, Karen to Calvin, and each of us to our particular challenge. We know your power. We will share it where you call us to be. Thank you that we are not alone, loving, caring, living Lord.

Rev. Harvey Kiekover is a Christian Reformed minister living in Allendale, Michigan.

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The Kingdom is unfolding as it should

Bert Witvoet

While doing research into the history of *Calvinist Contact*, I came across a poem in the May 1951, issue of *The Canadian Calvinist* that immediately drew my attention. Two of its lines jumped out at me and motivated me to read the whole poem. The lines were:

An awful crash! The truck demolished!
The driver killed! Exactly on Schedule ...

On Schedule

Along the highway purrs a truck
Guided by a young man who is
Delivering the day's last load;
A rush order — on time.

Along the track speeds a train
Steam-driven monster of hard, heavy steel
Controlled by an engineer at the throttle;
Trains must run on schedule.

In the heavens is God, Almighty,
Wisely guiding truck and train
Speeds them toward the level crossing
Where the young man must be slain.

An awful crash! The truck demolished!
The driver killed! Exactly on Schedule ...

Not untimely?

The poem (see box elsewhere this page) dealt with what most people would have considered "an untimely accident" that resulted in the death of a young man. But the author of the poem seemed to suggest that there was nothing untimely about this "accidental" death. In fact, he did not want to call it an accident. The topic is, of course, one that has been discussed over and over again, especially in Christian circles. The question arises whenever someone is taken away before he or she has reached what we are wont to call a ripe age: Was it his or her time to go?

The answer that the author of the poem I came across gives is, Yes, it was his time to go.

The poem continues into prose, and the author goes on to say that we must be still and know that God is God. This was no accident; God called His child home right on time.

Our comfort is "only"

Regardless of what one may think of the theology here, there is comfort in this presentation of the violent death of a person the author knew. There is a sense of resignation and of placing the horrible burden of loss and pain in the Father hands of God. God is in control. How badly we need to know and confess that when we face the loss of a person dear to us.

But we must be careful not to comfort ourselves in a wrong way.

We must not cling to a false picture of what happens when a person meets "an untimely" death. Even though we may find comfort in such a thought, if the thought is not true, it will come back to haunt us, or others. Only the truth will set us free from despair.

Ask yourself the following questions after reading the above poem: Does this poem give us a biblical picture of tragedy? Does it give true meaning to the sad event? Will it not make some people reject Christianity as the religion of a God who causes accidents to happen? Can you honestly say, for example, that when an irresponsibly drunk person smashes his vehicle into another vehicle, thereby killing others, as so often happens on our highways ... can you honestly say at that point that "God, Almighty, wisely guides" that vehicle?

I don't think that such a statement is very biblical and ultimately very satisfying. If a drunk driver kills other people, then his drunken foolishness caused the accident. And that has more to do with Satan than with God. That explains too that the anger of the bereaved in such an instance is not without justification. Such anger need not immediately be called to account or be restrained. By all means, be angry. God is angry too at stupid and wasteful acts of violence against his creatures.

Without the Father

Last year some time I listened to a sermon delivered by Rev. Nicholas Knoppers in the Ottewell Christian Reformed Church of Edmonton. He preached on Matthew 10:29 "Are not two sparrows sold for a penny? Yet not one of them will fall to the ground without the Father." Knoppers pointed out that the King James and the Dutch translations have it right when they say "without the Father." That's what the original text says. Most English translations, however, have interpreted the text to say "without the will of the heavenly Father," thereby causing endless confusion about the role which God plays when adversity strikes.

God does not will the death of two sparrows, let alone the death of His children. (Ezekiel 18 tells us that God has no pleasure even in the death of the wicked!) God does not will accidents or murders. But when they occur, says Jesus in Matthew 10, the Father will be there. Psalm 23 puts it this way: "Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff they comfort me."

Does this mean that God has lost control over this life? No, it does not mean that at all. Nothing that happens to us happens *against* the will of God. But God in His sovereign wisdom has given people the room to make decisions and choices. That also means that He has given them the room to make mistakes, even to do wrong. But the day of reckoning will come for those who think they are getting away with something, as well as the day of explanation for those who are now bewildered.

Limited affliction

In the meantime, God does not allow anything to happen to His children that does not work to their good. Somehow the death of His children cannot and will not destroy their good. An accident is not a good thing in itself; in fact, it's an evil thing. But in the same breath we need to say that as an evil thing it is "harmless." Why? Because nothing, absolutely nothing can separate us from the love of God. Death separates us from our loved ones. But that is the extent of the damage which Satan can afflict upon us. Satan can hurt us, but he can't harm us and our loved ones. Just as God sets limits to what Satan can do in the life of Job, so He does in our lives.

It requires a special Kingdom perspective to be able to say this, but the greatest and only harm that can come to creatures is that they will be forsaken by God. This is why the suffering of Jesus Christ was so great. It explains too why the author of Psalm 27 asks only one thing of the Lord — "that I may dwell in the house of the Lord all the days of my life." Being separate from God is the only harm we need fear; being with Him, the only good we need seek.

God at the crossing

In the meantime, we have to face the pain of separation from loved ones. How do we comfort ourselves and each other?

If I were to write a poem about a truck and a train headed for a collision, I would not place God in the heavens, wisely guiding the truck and the train to where the young man must be slain. God is, of course, on His throne in heaven, upholding His creation until the day of destruction, directing the progress of His Kingdom and setting limits to the temporary victories of Satan. But in the poem I would have Jesus stand at the level crossing, waiting to pick up the slain young man and carrying him into His Kingdom. And I would have Him make the rounds afterwards, stroking the bereaved and soothing them.

And then I would have Him return to this blighted earth as soon as possible to make all things new.

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Feature

A modern marriage too can succeed

Christina Pleizier

Today's marriages, especially those of younger couples, are by and large quite different from those of our grandparents and even our parents. That's because we live in a world that has seen so many changes in the past few decades.

Because God endowed women with the ability to give birth to and nurse children, the job of raising children and taking care of the home has always fallen naturally to women. Men had greater freedom of movement and physical strength, and therefore took on the tasks of providing for the family, fighting enemies, participating in government and other active pursuits.

Technology developed during this century has made housework easier for women, while medical advances allow women to live well beyond childbearing years and makes it possible for couples to plan the number of children they will have. These factors have given women the chance to do more with their lives than run their home. Women have chosen more and more to become better educated and to seek a career. Nowadays it is common for a family to live on two paycheques.

Not a matter of right or wrong

Although I have painted this picture of a changing world rather sketchily, I think it is obvious what the impact has been. Men and women can now come to a marriage as more equal partners, both expecting to find fulfilment in a chosen career, to share household duties and to share the raising of children. This can work out very well if both partners shared this expectation and have the same view of life.

Some hold to the traditional division of sex roles while others believe firmly in the equal sharing of duties. This is not to say that either view is wrong. My grandmother never questioned the fact that she was to stay home to cook and launder for nine children while my grandfather roamed the country as a salesman. Today my husband and I have a fair division of duties as well: we both have full-time jobs, and he cheerfully does the laundry and vacuums the house while I do my share of the housework.

Yet Christian couples may find it difficult to admit they are having marriage troubles and that they ought to be taking positive steps to work things out, or look for help from a Christian counselling service. Taking part in a marriage enrichment weekend can be a very worthwhile experience, also for couples who have no marital problems.

It is not a matter of which view is right or wrong. It is more a question of whether both partners bring the same view to their marriage, and how they plan to resolve their differences. The fact that traditional sex roles are topsy-turvy is just one example of how men and women who sincerely love each other can still have real problems adjusting to each other within a marriage. But it is one major reason why today more and more couples find they can't continue living together.

Agree before marriage

Just as a house needs a good foundation, a marriage needs some solid ground-work. This is best done before two people order the wedding invitations. They must together talk over and agree on some basic assumptions for their life together. What do they expect out of married life? What does each expect the other to contribute? How do they plan to communicate when problems crop up? What type of lifestyle do they envision?

Many starry-eyed lovers might think that love will solve everything, but it all depends on how that love is applied. It is quite possible that they don't really know what the other is like and when it comes down to the nitty-gritty of life, there will be disappointments.

For example, it may seem like a safe assumption for the man that his wife will produce children early in their married life, even though she had a good job at the time of their marriage. The woman may assume, however, that she will keep her job for a few years to build up a nest egg, and postpone having children until she is 30.

Unless there is agreement on such a basic issue before marriage it might well cause a rift afterwards. Couples may find that they can't come to an agreement and that they might be better off breaking an engagement now than a marriage later.

Bible teaches "how"

Nowhere in the Bible do we read about tasks assigned by God specifically to men and women. The division of duties is therefore a human prerogative, but the Bible is rich in instructions on inter-personal relationships — how to get along with each other, and why people must do so. Jesus had a word for it — Love — but this love is inextricably intertwined with a love for the Lord our God.

While some passages make specific reference to husbands and wives, others deal with how one should treat his neighbour — including the neighbour to whom one is married. The wise sayings of Proverbs, Jesus' teachings on justice and compassion, Paul's admonitions to new Christians on how they should conduct themselves, James' practical Christianity — all carry the same basic message of true love.

The apostles Peter and Paul had some wise advice for marriage partners in Ephesians 5 and 1 Peter 3. Husbands and wives alike were to submit to each other and show love, care and respect. Wives were to look upon their husbands as their head. In a society in which the male was always in authority and who held power by his physical strength and his control over family finances, it is not hard to see how husbands might becoming domineering patriarchs, and wives would cower in fear. But this is not how the apostles meant their command to be interpreted. Yes, the husband was appointed head over the wife, just as in any organization one person must take leadership. The man was appointed to that role not because of any superior ability, but simply to establish order.

Just as threatening to a marriage as male domineering, therefore, is a feminist insistence on independence. A husband was to pattern himself after Christ: a sacrificial, loving and caring role, not authoritarian. Mutual submission is the answer.

Key is flexibility

Within that framework, however, husbands and wives must still decide how to work that out. Male authoritarianism was once an accepted model, but not anymore because society is changing. Modern women have had the opportunity to broaden their interests, education and experiences. A woman may have a set of skills to contribute to her marriage quite different from homemaking. Many women are demanding that those skills be recognized.

We can no longer expect a woman to do a specific set of jobs and the man another. We have to look at the individuals involved and see what each is capable of contributing both in talents, temperament and time. We may have to accept that Mom must work overtime and will bring home the bigger pay cheque while Dad indulges in his talent for story telling before children's bedtime.

The key to such freedom from tradition-bound job assignment is flexibility on the part of both partners. That way, both can do what they do best, employing good steward-ship of talents. Both will then be more ready to assume responsibility for the less pleasant tasks. In decisions they will be more likely to act as partners, each contributing one's expertise and knowledge and recognizing the other's worth. They may also be more open to recognize and appreciate true created differences between men and women.

Changes for good

When husbands and wives come to see each other as persons, both created in God's image but with innate weaknesses, to whom each owes the other a great deal of devotion, faithfulness, respect, patience and forgiveness, some things are bound to change.

Strident feminists, campaigning fervently against all male authority, might soften their tune and realize that they still need men.

Bright young women might realize that their quest for self-fulfilment may be just a selfish dream, a product of today's creed of individualism.

Young mothers might not be made to think of themselves as slaves of their husbands and babies.

Middle-aged wives might not have to consider themselves as just a well-used piece of furniture — comfortable but no longer interesting to their husbands.

Men might be convinced to think of their lives not only in terms of business success and weekend football games.

Or, in the case of many Christian Reformed husbands, their lives might consist of more than long working hours and five nights of church meetings.

If we asked the heavenly Bridegroom to send the Spirit to work His healing power in both halves of each married twosome, marriage counselling services might not be doing such prosperous business. Statisticians and pollsters might be perplexed. But God's name would be glorified.

Christina Pleizier works for Statistics Canada and has recently given birth to her first child. She and her husband live in Navan, Ont.

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Entertainment

MEDIA SCAN

Henry Knoop

A new generation

Scene: the family livingroom. Early evening. Sally Teenager, surrounded by school books, is sitting on the couch. The television set is on.
Mother: *"Sally, are you watching television! Aren't you supposed to be doing your homework?"*
Sally: *"I am, Mom. I just have a few math and history questions for tomorrow and I can do them while I'm watching."*
Mother: *"Nonsense. How can you do your work with that thing on. You have a perfectly good study area up in your bedroom; why don't you ever use it?"*
Sally: *"It's too quiet up there! I prefer to do my work here where I like it. Besides, I get it done and you know my marks are okay."*
Mother: *"I can't understand young people nowadays. When I was your age we didn't do homework in front of the TV set."*
Sally: *"When you were my age they probably hadn't invented TV yet."*
Mother: *"That's enough. Get upstairs now and don't come down until your work is all done. You can't do two things at once."*
Sally: *"Ah Mom. You don't understand..."*

Sound familiar? Everyone who has teenagers will probably recognize the above scenario. Perhaps even the mother's response is typical of our response. But what about Sally's complaint — is mother out of touch with a new generation? Are today's kids different from their parents or grandparents?

Regardless of how you feel about mom's response, it is becoming increasingly obvious that the media environment is much different than it was for her when she was Sally's age. It is even different for Sally than it was five years ago. Consider the following media developments reported in local newspapers within the last year or so:

- the average television viewing time is over 20 hours per week per child, on the average over three hours a day.
- a normal television hour has at least eight minutes of commercials, most of them 30 seconds in length.
- an average commercial uses anywhere from 10 to 15 different images in selling its product, accompanied with musical scores, sound effects, and voice narration. Some commercials, especially beer commercials, employ as many as 60 different images in their 30 second spot — that's an average of two per second!
- the development of remote control television has led to the phenomenon of channel switching during commercial breaks. Some viewers switch back and forth during the program, watching two shows simultaneously.
- this recent trend has become such a large concern for advertisers that new, high-power, grab-'em commercials are being designed to hook the viewer before he/she gets an urge to switch channels.
- the latest television technology features split screen capability. It is now possible to literally have two (or more) programs on your screen at one time, eliminating the necessity of switching back and forth!
- video games and computers have once again shown record sales over the Christmas season. VCR's are now found in 30% of all homes in Canada, a marked increase over five years ago. Income from video rentals and sales of particular movies have for the first time surpassed box office receipts. New movies are being shot exclusively for the video market, by-passing theatres altogether.
- a recent study of the effects of television viewing on children outlined two patterns of television viewing. The first type of viewer sits "glued" to the set, passively absorbing every image and sound. The second type of viewer actively participates in programs — talking to the TV and verbalizing responses — or actively engages in some other activity while watching television, eg. working on a model or playing a game. According to the report, the first type of viewer is being harmed; the second is benefiting from television, adapting it to his/her environment.

Media — saturated environment

Given these developments is it any wonder that young people today have become conditioned to a media-saturated environment? A quiet classroom, a quiet study desk, a quiet livingroom is, for many, a strange experience. There's not enough going on. When constant visual bombardment demands split second assimilation of information and responses, is it any surprise that a single activity such as reading a book or doing homework is "boring?"

Dual attention is a term describing the ability to do two things at once with some degree of proficiency. We all have it to some extent, such as driving a car and listening to the radio at the same time. Some parents even testify to the ability to read a favourite story out loud to their children while thinking about something else. Many young people today have the capacity and ability to focus on a number of activities at the same time (e.g., doing homework and watching TV) for much the same reason that their parents can drive and listen or read and think at the same time: they have integrated these activities into their lives to such an extent that little effort is needed to understand and follow. They are comfortable in such an environment and often perform at peak levels as a result.

Loving, concerned response important

Is all this then a rationale for allowing children to do their homework in front of the television set? By no means. Probably the single most important antidote to secular media influences in the home is concerned and loving parents who do all in their power to prepare their children to assume full responsibility as adults in the future. But times are different now than they were 20 years ago. Effective parenting means more than just throwing up our hands "not understanding" and reverting to "what worked for us will work for them." The year 1986 promises to be a year as full of media developments as 1985 was.

Let's also make it a year in which media awareness has a high priority and in our responses, recognize the need for developing a discriminating new generation.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ont.

Cinema Summaries

Marian Van Til

Out of Africa

Rated Parental Guidance
Stars Meryl Streep, Robert Redford, Klaas Maria Brandauer
Directed by Sydney Pollack

Out of Africa takes its title from the 1937 memoirs by that name of Danish writer Karen Blixen (writing under the name Isak Dinesen). The film fills in the details of Blixen's bitter-sweet, enigmatic life from a recent biography of Dinesen and a biography of the man who most complicated and enriched her life, Denys Finch Hatton. Blixen's own powerful evocations of life in Africa provide the story's framework.

Blixen and Baron Bror Blixen-Finecke arranged a marriage of convenience and headed for a newly-acquired coffee plantation in British East Africa on the eve of World War I. Blixen then spent 17 years in Africa, perhaps the best and worst years of her life. Her philandering husband left her to run their plantation. In the mean time, she developed an unusual relationship with the Africans among whom she lived, and with Finch Hatton, a British safari hunter. (Robert Redford is miscast as Finch Hatton.)

Finch Hatton was the greatest passion of Blixen's life, but he was not to be tamed any more than the beasts he hunted. Hatton was an elusive character, afraid of commitment and the possibility of settling into a commonplace life. Blixen was herself unconventional in her time. She was independent, competent in many areas, and a superb writer. (Ernest Hemingway thought she should have gotten 1954's Nobel Prize, and called her "that beautiful writer Isak Dinesen.") In a way she proved to be as elusive as Finch Hatten. Neither one was willing to give up a certain absorption with themselves long enough to create a lasting bond between them.

The film portrays all this with a kind of relaxed and gracious understatement and understanding. Blixen's unique description of giraffes — "rare, long-stemmed, speckled gigantic flowers slowly advancing" — could in a strange way apply to the movie.

It's a sad story, movingly depicted. The fact that these unhappy but sensitive characters literally *spend* their lives grasping for something behond the moment's pleasure is sadder because they are real people; and because those of us who *have* found that Answer are not always willing or able to give it to searchers *we* encounter.

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Thanks

BROER: We wish to express a heartfelt thank you to our family and friends for all the attention, best wishes, and gifts that were given to us, with our 55th wedding anniversary.
Mr. and Mrs. Cor Broer, Heritage Place, Aylmer, Ont.

Births

BENTUM: "The Lord hath done great things for us, whereof we are glad." (Ps. 126:3)
We, Tim and Bernice, are thanking and praising our God for enriching our lives once again with the miracle of life. We were blessed with a healthy daughter on December 5, 1985, whom we have named HEIDI DIANE. She is a special sister for Timothy and her happy Opas and Omas are Mr. and Mrs. Abel Bentum, Woodstock and Mr. and Mrs. John Grevers, Tavistock.
R.R.#8, Woodstock, ON N4S 7W3

DYKXHOORN: With joy and excitement in our hearts, we, Harry and Marilyn (nee Ypma), announce the birth of our second child, a daughter whom we named INGRID ALYCE. This addition arrived on December 9, 1985, weighing 7 lbs. 15 oz. Ingrid is a little sister for Ryan. We thank God for trusting her to our care. Sharing in our joy are Ingrid's grandparents, George and Aafke Ypma of Culloden, Ont., and Tony and Corrie Dykxhoorn of Brownsville, Ont.
Address: R.R.#1, Brownsville, ON N0L 1C0

KISSACK: We, Craig and Bonnie, give thanks to God for the safe arrival of a daughter! Born December 7, 1985. Her name is KIMBERLEY ANNE. She weighed 7 lbs. 10 oz. First grandchild for Mrs. Joyce Kissack of Calgary, Alta., and 13th grandchild for Mr. and Mrs. W. Kooistra of Burlington, Ont.
47-50 Haddon Rd. S.W., Calgary, AB T2V 2X7

METSELAAR: "This is the Lord's doing; it is marvelous in our eyes." (Psalm 118:23)
We, Dick and Tina, would like to share in our joy, the birth of our little son, JORDAN EDWARD, born November 16, 1985. He is warmly welcomed by his brother, Chad and his sister Jolene. Another grandchild for Ed and Wilma Breeuwsma, Strathroy. Praying God will bless his life in a wonderful way!
Address: 2177 Confederation Rd., Sarnia, ON N7T 7H3

VANDENBERG: With joy and thankfulness, we, Rudy and Sophie, announce the precious gift we received out of God's hand, BENJAMIN ROBERT, born December 27, 1985, weighing 10 lbs. 5 oz. A little brother for Nicole.
Address: 7177 Corrine Cr., Mississauga, ON L5N 3P4.

Births

RIEPMA: Rejoice with us! HARRISON MARK was born on December 9, 1985, in the home of his parents, Clare and Alma Riepma. We are very grateful to God, who gave Mark the breath of life. Proud sisters and brother are Melanie, Kara, Phillip and Alicia. Happy grandparents are Mr. and Mrs. H.M. Riepma and Rev. and Mrs. P.M. Jonker. Another great-grandson for Mrs. T. Aukema, Slootdorp, Holland.
Address: R.R.#1, Georgetown, ON L7G 4S4

Anniversaries

Congratulations to Arie Huyg and Janna Cook (nee Zonnenberg) who will celebrate their 50th wedding anniversary, D.V., on January 29, 1986.

Sassenheim Terrace
1951 1986
"De eeuwige God zij U een woning."
On January 11, 1986, the Lord willing, we will celebrate the 35th wedding anniversary of our parents and grandparents,

COR and JANE BRAAM
(nee Vander Kwaak)

We thank the Lord for giving them these many years together; and we thank the Lord for blessing us with such loving, dedicated parents.
Jane & Fred Marshall; Nicolas, Chloe
Joanne & Peter Lubberts
Hilde & John VandeVelde; Suzannah, Karla, Liza, Pamela
Bill & Florence Braam; Jennifer, Nicholas
Clarence & Cheryl Braam; Rayna
Rick & Sarah Braam
Home: 5009 Lanfear Drive, Terrace, B.C. V8G 3H7

With joy and thanksgiving to the Lord, we celebrate on January 17, 1986, the 40th wedding anniversary of our parents and grandparents,

BERTUS D. and EVERDINA F. PEREBOOM
(nee Bramer)

We pray that our Lord will continue to bless them in their lives together.
With love from their children and grandchildren:
Dirk & Ena Pereboom; Bert, Philip, Jarett, Andrew — Vernon, B.C.
Zwanette M. — Vancouver, B.C.
Wedding text: "This is the day which the Lord has made." (Psalm 118:24a)
Open house will be held on Thursday, January 16, 1986, in their home, from 10 a.m. - 12 noon and from 8 p.m. to 10 p.m.
Home address: 16472 - 78 Avenue, Surrey, B.C. V3S 2H6

Married on January 29, 1936, in The Hague,

ARIE HUYG (Hugh) and JANNA COOK
(nee Zonnenberg)

emigrated to Vancouver with their children in 1950, and now celebrate their 50th wedding anniversary, thankfully remembering God's gracious care throughout their lives. They are the beloved parents and grandparents of:
Harry & Ria Cook; Colin, Natalie, Rebecca — Edmonton, Alta.
John & Sarah Cook; Nigel, Elisa, Milon — Ottawa, Ont.
Bill & Margaret Deboer; Sharon, Keith, Renee (deceased), Annette, Janna — Surrey, B.C.
Hugh & Judy Cook; Karin, Jeremy, Justin — Hamilton, Ont.
Case & Jan Cook; Aaron, Kori — New Westminster, B.C.
Their home address: 211-721 Hamilton St., New Westminster, B.C. V3M 2M7

Wanted

Collector wants: **Religious books of the 16th, 17th and 18th century** in the **Dutch** language. Write to: E.J. Bosch, Glashorst 27, 3925 BN Scherpenzeel, The Netherlands.

Obituaries

Suddenly on December 10, 1985, the Lord took home His child,

HERMAN B. VAN STRATEN

Beloved husband of Grace Van Straten (nee Stoter) — Richmond, B.C.
We are especially thankful for his loving care for mom:
John & Sophia Kalsbeek — Boundary Bay, B.C.
Dini & Hank Oldejans — Richmond, B.C.
Bill & Marcia Kalsbeek — Delta, B.C.
John & Ineke Kalsbeek — Calgary, Alta.
Harry & Netty Kalsbeek — Mississauga, Ont.
and children.

Obituaries

"... they are before the throne of God and serve Him day and night in His temple; and He who sits on the throne will spread His tent over them. Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. For the Lamb at the centre of the throne will be their shepherd; He will lead them to springs of living water. And God will wipe away every tear from their eyes."
The God of the Covenant, who in His unsearchable wisdom entrusted

MARGARET

to us on September 28, 1958, has taken her to be with Him.
Jacob & Liet Brink — Prince George, B.C.
Roel & Ineke Bluemink; Johan, Kathleen — Prince George, B.C.
Gerrit & Mieke Stolk; Dirk, Mark, Garry — Bashaw, Alberta
Mark & Susan Brink — Prince George, B.C.
Prince George, December 10, 1985.
The funeral service took place on Saturday, December 14, 1985, in the Christian Reformed Church, Prince George, B.C.
Rev. A. Westerhuis officiating.

Obituaries

Amsterdam, The Neth. — Courtenay, B.C.
June 14, 1913 — Dec. 21, 1985
After a lengthy illness and at His appointed time, our Lord took home our dear mother and grandmother,

ANNA WILHELMINA JAARSMA
(nee Hartogh)

at the age of 72 years.
Beloved wife of the late Klaas Jaarsma.
Dear mother of:
Marianne & Stan Fiendell — Courtenay, B.C.
Arthur & Coby Jaarsma — Caledonia, Ont.
David Jaarsma — Edmonton, Alta.
Jim & Amy Jaarsma — Victoria, B.C.
and eight grandchildren.
Her life was a reflection of 1 Peter 4:10: "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms."
Address: M. Fiendell, Box 4, 2700 Mission Rd., Courtenay, B.C. V9N 5Z7

"If we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's." (Rom. 14:8)
On December 23, 1985, at the Foothills Hospital, Calgary, Alta., the Lord suddenly called home our beloved wife, mother, grandmother and sister,

HENDRIKA JOHANNA LARSEN
(nee Rhebergen)

Beloved wife of: Holger Larsen.
Dear mother of:
Meta & John Shamrock; Alana — Calgary, Alta.
Jeanette Larsen — Toronto, Ont.
Henry & Bernice Larsen; Anthony, Jannah, Kira — Blind River, Ont.
Dear sister of:
Anita Rhebergen — Grand Rapids, U.S.A.
Berend Rhebergen — The Neth.
Gerrie (Mrs. B. Boschman) — The Neth.
Gerald Rhebergen — Tottenham, Ont.
John C. Rhebergen — Trenton, Ont.
Diana Hesselink — Georgetown, Ont.
Diny (Mrs. S. Reitsma) — Freelton, Ont.
George Rhebergen — Belleville, Ont.
Engbert Rhebergen — Brighton, Ont.
Henry Rhebergen — Cobourg, Ont.
Elly (Mrs. R. Hoftyzer) — Drayton, Ont.
Bertus Rhebergen — Hamilton, Ont.
John Rhebergen — Edmonton, Alta.
Tina (Mrs. H. Houtman) — Toronto, Ont.
Peter Rhebergen — Chesley, Ont.
Services were held at the Ebenezer Chr. Ref. Church, Trenton, Ont., on Friday, December 27, 1985, at 2 p.m.; the Rev. R.W. Popma officiated.
Address: 124 Spring St., Trenton, ON K8V 3Z2

Through a tragic accident on December 28, 1985, the Lord called unto Himself at the age of 17, our niece and cousin,

TERRY LEE VANDERLAAN

Although we are left with many questions, we do know that the love of the Lord endures forever and that He will support the family in the days ahead.
Ted & Cobi Vanderlaan — Ancaster, Ont.
Henk & Audrey Van Harten — Caledon East, Ont.
William & Jane Hortsing — Parry Sound, Ont.
John & Margo Vanderlaan — Mississauga, Ont.
Gerry & Gerda Vanderlaan — Oakville, Ont.
and their families.

Obituaries

Slochteren Essex
1902 1985
"... want hij reisde zijnen weg met blijd schap."
"... and he went on his way rejoicing." (Acts 8:39) in part; wedding text also.
After suffering in the hospital, but returning home to meet his maker in the presence of his family, the Lord graciously granted

WILLIAM TAMMINGA

his wish. He was taken to his new home on December 10, 1985, peacefully, at age 83.
Remembering him:
Beloved husband of Jantje Tamminga (nee Zuiderveen).
Dear father of:
Philip & Ada Tamminga
Fred & Wendy Tamminga
Bob & Liz Tureman
Ike & Ruth DeJong
Also 16 grandchildren and eight great-grandchildren and relatives in The Netherlands.
Funeral services were conducted by Pastor Len Batterink at the Essex Chr. Ref. Church.
Home address: 111 Brien Ave., Apt. 104, Essex, ON N8M 2P1

"Jerusalem where blessing waits, our feet are standing in thy gates ...." (Psalm 122)
In His love and compassion our Lord took home our beloved mother, grand- and great-grandmother,

ARENDJE VANDEN ENDE-BENNE

at the age of 90 years and four months.
She was the faithful wife of Anthonie Vanden Ende with whom she was married for 63 years and 10 months.
Her faith and trust in her Saviour was unbroken.
"Let God be praised with reverence deep." (Ps. H. 124:5)
Her thankful children:
Anthonie & Ann Vanden Ende — Brampton, Ont.
Arie & Pietje Vanden Ende — Scheveningen, Holland
Gerard & Truus Vanden Ende — Scheveningen, Holland
She was also survived by her sister Anna Buitendijk-Benne, Spijkenisse, Holland and Peter Benne, Palmetto, Florida.
14 grandchildren and 11 great-grandchildren.
A. Vanden Ende, Keizerstraat 223 (2584 BG), Scheveningen, The Netherlands
Rev. A. Vanden Ende, 34 Amantine Cresc., Brampton, ON L6W 3T2 Canada

Anjum St. Catharines
1910 1985
Psalm 23:1: "The Lord is my Shepherd."
After just five weeks of illness, the Lord called home His beloved child, our wife, mother and Oma,

GRIETJE (Grace) VLAAR
(nee Dykstra)

on Tuesday, December 17, 1985. Knowing she went to be with the Lord is our strength and comfort.
Dearly loved wife, for 50 years, of Jacob (Jim) Vlaar.
Mother of:
Jannie & Gary Prinsen
Ann & Jim Hook
Bob & Carol Vlaar
Maria & Keith Bak
Arien & Sally Vlaar
Jim & Jane Vlaar
Marge & Ted Van Geest
And grandmother of 23 grandchildren and two great-grandchildren.
Home address: 14 Ziraldo Rd., St. Catharines, ON L2N 6S9

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Why not place an ad in Calvinist Contact.

Classifieds

Obituaries

"Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus." (Philippians 4:4-7)

Sure of his salvation through Jesus Christ his Saviour, our dear husband, father and grandfather,

HARM (Harry) WIERENGA

was taken home to rejoice before the throne of his Lord, on December 11, 1985, at the age of 62 years.

Lovingly remembered by his wife, children and grandchildren:

Joyce Wierenga — Sarnia, Ont.

Hank & Debbie Wierenga; Melissa, Angela, Stephanie, Amanda — Sarnia, Ont.

Jim & Frances Wierenga; Michael, Sheri, Daniel, Gregory, Stacey — Wyoming, Ont.

Paul & Janet Wilpstra; Philip, Julie — Wyoming, Ont.

Henry & Marietta Wynands — Guelph, Ont.

Belinda Wierenga — at home

Also surviving are one sister and three brothers in The Netherlands.

Funeral service was held Saturday, December 14, 1985, at 2 p.m. from Redeemer Chr. Ref. Church with Rev. J. Suk officiating.

Home address: 968 Hollands Ave., Sarnia, ON N7S 3C2

"I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die." (John 11:25,26)

On Wednesday, December 11, 1985, the Lord called home our dearly beloved brother-in-law and uncle,

HARRY WIERENGA

It is our prayer that the Lord will give comfort and strength to his wife, Joyce, the children and grandchildren in the days ahead.

Klaas Jan & Tryn Dukema — Ten Post, Groningen, The Neth.

Kryn & Tryn Wierenga — Amsterdam, The Neth.

Tina & Albert Klont — Ten Post, Groningen, The Neth.

Anneke & Klaas Dykstra — Oshawa, Ont.

Jan & Nel Hannema — Izum, Friesland

Tony & Margaret Boer — Wyoming, Ont.

Jim & Eleanor Wierenga — Corunna, Ont.

Lovingly remembered also by many nieces and nephews.

For Rent

Completely furnished home, 3 bedrooms, 2 bathrooms, all comforts, close to church and town. Available May 15 till October 15, 1986. References please. John de Haas, 21753-52 Ave., Langley, B.C. V3A 4R1. Ph: (604) 530-8485.

MARCH & APRIL

Florida apartment for rent: 1 bedroom, livingroom, kitchen, bathroom; $400. monthly, all utilities included. Very pleasant. Phone: 1-305-886-0214.

Miscellaneous

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Personals

Partly-disabled separated father, late 20's, needs Christian to share farmhouse. Single mother preferred, over 35, or couple, 1 or 2 children. Reasonable rent in exchange for assistance with 2 children visiting. Address: Box 1, R.R.#9, Dunnville, ON N1A 2W8.

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:

VAN DER AA-geboren Aalst, A.M. geboren op 18 juli 1906, laatstbekende adres in Canada: 142 Jane St. West Lorne, ON N0L 2P0.

GROENEVELD, Herman en familie, geboren op 9 januari 1876 te Aarlanderveen, naar Canada vertrokken in 1907.

JANSEN, Johan Coenraad, geboren op 3 januari 1915 te Tjimahi, Ned. Indie, laatstbekende adres in Nederland: Eng. van Pijlweertstraat 11B, 3513 GC Utrecht, naar Canada vertrokken op 3 mei 1985.

ROOS, Felicitas Lilly, geboren op 30 maart 1921 te Amsterdam, naar Canada vertrokken op 4 september 1939 met bestemming Montreal.

SCHUNGEL, Dirk J., geboren op 6 december 1943 te Dunoon (U.K.), naar Canada vertrokken met zijn moeder Dorothy May GALE, geboren op 3 mei 1922 te Dunoon (U.K.), in 1955. Moeder is wederom gehuwd, maar naam van haar echtgenoot is onbekend. Bestemming in Canada was Toronto.

STAM, H.W. en STAM-Faltin, Gisela Martha, geboortedatum van mevrouw Stam, 7 september 1938 te Mulheim a/d Ruhr, W. Duitsland. Laatstbekende adres in Nederland: Utrechtseweg 355, Amsterdam. Betrokkenen hadden een reisbureau in Vancouver genaamd "Fasta Travel Services".

Netherlands Consulate General
1 Dundas St. West, Suite 2106
Box 2, Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Teachers

BRESLAU: Woodland Christian High School is accepting applications for a qualified teacher to assume duties in September, 1986, in combinations of **math/sciences/computers.** Please contact the school in writing: WCHS, R.R.#1, Breslau, ON N0B 1M0. This ad will run until February 7, 1986.

Help Wanted

Help Wanted

Permanent full-time position offered for a **service person.** No experience required. Must have driver's license and be responsible and mature. Immediate employment. Write or call: Steamatic of Mississauga, 1662 Bonhill Rd., Unit 23, Mississauga, ON L5T 1E1. Phone: (416) 677-8151 and ask for Andy Louter.

HELP WANTED

Wholesale florist in Niagara Peninsula looking for salesperson. Please call (416) 892-5714.

Small building construction firm in Eastern Ontario is in need of a young energetic working **carpenter foreman.** Year-round employment. Experience preferred but not essential. Send resume to: Box 2410, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Teachers

BROCKVILLE: John Knox Christian School invites applications for a full-time teacher for its grades **1-2-3 class,** effective immediately. Preference will be given to those who have their O.T.C. Special ed. and French an asset. Please send letters of application to Mr. Harold Somers, Principal, at 137 Pearl St., E., Brockville, ON K6V 1R2 or phone at (613) 345-1101 or 342-1474.

CLINTON: The Clinton and District Christian School is in need of a teacher for **grade 2** for the period of April 1, 1986, to June 30, 1986. We also have an opening in the primary department for the next school year. Please send application with resume to the principal: Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0; Tel: (519) 482-7851.

RED DEER, ALTA: The Red Deer Christian School Society invites applications for the position of **principal** beginning the 1986/87 school year. The school is a K-9 interdenominational school, C.S.I. affiliated, with 150 students and 10 staff members. Send applications and resumes to: Mr. D. Plantinga, c/o Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Deadline February 15, 1986.

Help Wanted

A Christian Daycare Centre requires an assistant supervisor and teacher with an E.C.E. diploma. Apply to Bayfair Daycare, Box 37, Pickering, ON L1V 2R2. Attention Sue Van Dyk or call 839-1842.

Help Wanted

Electrician required. Must be experienced and work independently. Work will consist of electrical construction, maintenance and environmental control in the greenhouse industry. Wages commensurate with skills and experience. Call Plantech Control Systems, Beamsville, Ont.; (416) 563-4276.

The Institute for Christian Studies
invites applications for the position of
Director of Development
to begin May 15, 1986.
Send inquiries or resumes to:
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229 College St., Toronto, Ontario, M5T 1R4

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The **75th anniversary book** of the **First CRC of Edmonton, Alberta** is now available. This very interesting 430-page hardcover book contains over 800 photos. Price $55.00 (Canadian) plus postage (U.S. $4.50) (Canadian $2.35). Please make cheques payable to: The First C.R.C. Anniversary Book, and send to Mr. A. Messelink, 10204 - 82 St., Edmonton, AB Canada T6A 3M3

FOR SALE

Central Florida property, Bartow, Florida. Five acres of cleared land with 65 foot mobile home. Phone (416) 389-2487 — G. Dykstra; (519) 424-9294 — G. Huinink.

Laurentian Hills Christian School
an interdenominational, elementary school in the Kitchener-Waterloo area, is accepting applications for the position of
Teaching-Principal
effective September, 1986. Send application to chairman of Education Committee:
Mr. John DeSchiffart
10 Thornridge Crescent
Kitchener, ON N2N 4W1

Langley Christian School
Langley, BC (K-7, 215 students)
is inviting applications for the position of
PRINCIPAL
with Christian commitment and direction. Experience in Christian education, master teacher qualities, and leadership ability in the areas of curriculum, teacher supervision and administration. Duties to begin Aug. 1, 1986.
Send resume and inquiries to:
Grace Muller, Education Committee Chairperson
c/o Langley Christian School
21789 - 50 Ave., Langley, B.C. V3A 3T2
Tel: (604) 533-2222

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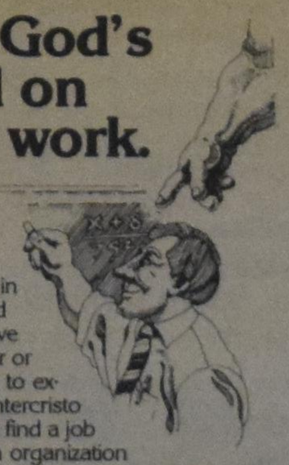

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Events

CALENDAR of events

Jan. 11	Organ Concert by Andre Knevel, 8 p.m., at Christ Church Cathedral, James St., **Hamilton,** Ont.
Jan. 18	Organ Recital, featuring John W. Vandertuin at Central United Church in **Sault St. Marie,** Ont. at 8 p.m.
Jan. 28	Registration and first presentation on "Christianity and Politics" — a 13-week, Tuesday evening course coordinated by Gerald Vandezande of Citizens for Public Justice. For more information, please contact: The Registrar, Ontario Theological Seminary in Toronto (226-6380) or CPJ (979-2443).
May 16-19	Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, **Kingston,** Ont. For registration contact your league secretary.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri.Jan.17	Tues.Jan.14	Wed.Jan.8-8:30a.m.	Thurs.Jan.9-8:30a.m.
Fri.Jan.24	Tues.Jan.21	Wed.Jan.15-8:30a.m.	Thurs.Jan.16-8:30a.m.
Fri.Jan.31	Tues.Jan.28	Wed.Jan.22-8:30a.m.	Thurs.Jan.23-8:30a.m.

Let's Play Chess

P. Layer

THE OCTOBER LADDER

Contestants	Problems:	#1064	#1065	#1066	#1067	Sub. Total	Prev. Total	Total
	Points:	3	2	3	2	10	Total	
K. Amsinga (X)		3	2	2	2	9	59	68
G. Bloemendal (III)		3	2	3	2	10	25	35
J. Wilms (VIII)		3	0	2	2	7	27	34

Comments

One ladderite managed to find all the variations to #1066. Congratulations! A book prize is awaiting those who reach a total of 90 points. This can be done in nine months, although some manage within one year, but all who persist get to be a winner eventually. Won't you join our ladder.

The October Solutions

#1064 (Game) Key: 1. --, R-A1; threat: 2. R-Q8 ch., and 3. RxB mate

#1065 (Speckmann) Key: 1. R-Kr4 tempo

Try: 1. R-Q4?, B-B1 no mate

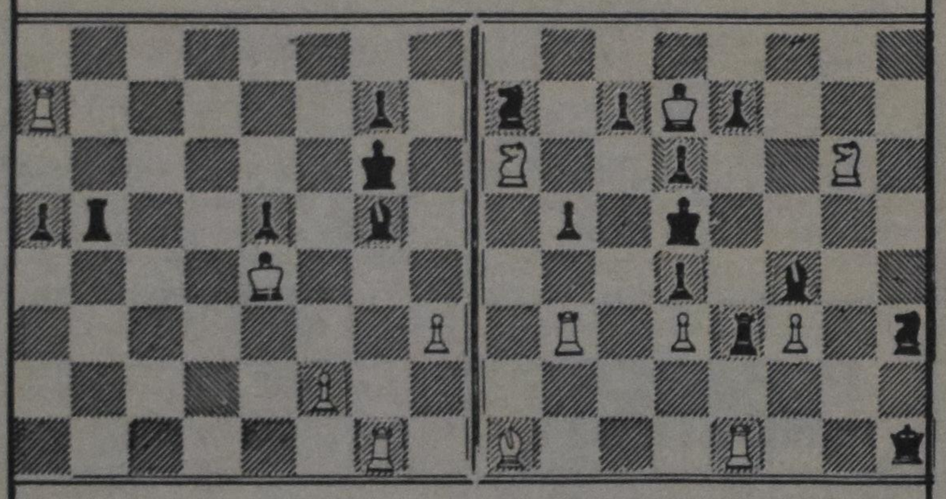
#1066 (Zilhali) Key: 1. NxP threat 2. N-K3 mate

1. --, BxP; 2. Q-K5 ch., BxQ; 3. N-K3 mate
1. --, KxN; 2. N-K3 ch., R-Q5; 3. Q-N1 mate; 2. --, K-Q6; 3. Q-N5 mate
1. NxBP; 2. N-K3 ch., K-K4; 3. Q-KR8 mate
1. --, NxNP; 2. N-K3 ch., KxP; 3. BxN mate
1. --, R-Q6; 2. N-K3 ch., RxN; 3. Q-QB8 mate
1. --, R-Q5; 2. N-K3 ch., KxN; 3. Q-N1 mate

#1067 (Hirchenson etal) Key: 1. N-K6 threat: 2. R-B5 mate.

FIRST SERIES OF PROBLEMS IN JANUARY

#1076	#1077
Game	F. Bennett, England, 1952
6	11



5	8
White to play and win	2-mover
3 pts.	2 pts.

Comments:

A happy New Year to all. I hope you will enjoy this year's problems. To start off in 1986 a few of the easier positions are presented.

2. In the game position, #1076, you are to show how White can win, giving Black the least chance. Such tactics come in handy when you are battling a much stronger player and you find yourself ahead.

3. The two-mover, #1077, was probably composed by a newcomer to problems. The symmetry enhances the position, but one expects more variations than is the case here. Please give the key and threat, if any.

A subscription to Calvinist Contact is a good deal. See page 2 for our rates.

Open letter to the Prime Minister

December 24, 1985

Right Hon. Brian Mulroney, M.P.
Prime Minister
House of Commons
Ottawa, Ontario
K1A 0A6

Dear Mr. Mulroney:

It is the day before Christmas. I have been reading about the purpose of Christ's coming to bring redemption, hope, joy, justice, mercy, and peace to a broken and suffering world plagued by worsening disobedience to God's Word of love and liberation for all peoples and nations.

I sincerely hope and pray that you and your colleagues in government will truly seek to live out of the Spirit of Christmas throughout 1986 and that His will become consistently evident in the ways you promote and implement economic, political and social justice for all people, especially for the weak and the needy, both at home and abroad.

I would very much like to know what your Government's plans are regarding the pressing needs of the growing number of poor people in Canada and the starving millions in struggling Third World countries. What specific steps will you take to alleviate their terrible suffering and despair? I am sure you are fully familiar with their well-documented plight.

I am also vitally interested in learning what creative initiatives you will take to reduce Canada's involvement in the wasteful arms race and to increase the possibilities for bilateral nuclear disarmament and responsible human development the world over.

In particular, what will you do to stop the spreading militarization of space, to halt the research, production, and deployment of space weapons, to promote what little arms control there is, to preserve the Anti-Ballistic Missile Treaty in order to prevent a horrific "defensive" nuclear arms race, to oppose Star Wars, and not aid it?

As well, will you and your cabinet colleagues make public all the information relevant to the proposed renewal of the NORAD agreement and pledge to make no more secret agreements and Executive level defence deals with the Reagan Administration?

Finally, will you allow Parliament to conduct a full public review of our nuclear and defence relations with the United States and our other NATO partners? Canadians are entitled to know just how politically sovereign and militarily independent our country is at this critical time when all our energies and resources should be devoted to the promotion of peace and freedom for all and the practice of justice and stewardship by all.

I look forward to hearing from you and reading your clear answers.

May the Prince of Peace constantly inspire you to be a just peacemaker!

Sincerely yours,

Gerald Vandezande
262 Pitfield Road
Agincourt, Ontario
M1S 1Y7

c.c. Right Hon. Joe Clark, M.P.
Hon. Erik Neilsen, M.P.
Right Hon John Turner, M.P.
Hon Jean Chretien, M.P.
Hon. Ed Broadbent, M.P.
Ms. Pauline Jewett, M.P.
Mr. Paul McCrossan, M.P.

Korean CRC helps raise $11,000 for earthquake relief

TORONTO, Ont. — A first-time effort in disaster-relief fundraising by the 20 churches belonging to the Toronto Korean Ministerial Association resulted in gifts totaling $11,068.51 for Mexican earthquake victims.

Heading the initiative was the First Korean Presbyterian Congregation of the CRC in Toronto. Its pastor, Rev. Yong-Chool Kim, directed the funds to the Christian Reformed World Relief Committee (CRWRC).

In addition to the contribution from the Korean CRC congregation, support came from the other 19 churches of the association and the *Korean Times Ltd.*, a Toronto newspaper that accepted donations from its staff and community readership and published the results daily.

The fundraising project began within a week of the September 19 quake, and culminated on December 10 with a presentation ceremony in the offices of the *Times*. Harry Veldstra, director of CRWRC of Canada, accepted the funds from Rev. Kim, association chairperson Rev. Kyung-Nam Park and secretary In Koo Suh, and publisher Lawrence Kim.

Veldstra commented, "It is an interesting connection that CRWRC began its program in Korea, and now a Korean community is giving of its resources to CRWRC."

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Dutch

Persoverzicht

Carl D. Tuyl

De regering wenst U allemaal een heel gelukkig Nieuwjaar en om die wens kracht bij te zetten gaan ze de inkomstenbelasting verhogen. Verschillende produkten — vooral meel — gaan ook enorm omhoog in prijs. En mocht U in het komende jaar met pensioen gaan, dan is het maximum van Uw Canada Pensioen Fonds uitkering nu $486.00 per maand.

Het afgelopen jaar was nou niet bepaald een denderend politiek sukses voor de Mulroney getrouwen. Eerst al dat gemier met die tweedehands tonijnen, dan die banken die ondanks zijn hulp toch op de fles gingen en tot overmaat van ramp een liberale premier in Ontario en in Quebec. Ik geloof dat ze best dit jaar over zouden willen doen. Maar ja die kans krijgt geen een van ons, en mochten we de kans krijgen dan zouden we toch waarschijnlijk dezelfde stommiteiten begaan. Alleen de ezel stoot zich in 't gemeen geen twee keer aan dezelfde steen. Wij mensen blijven ons stoten totdat we er blauwe plekken van hebben. En zelfs dan gaan we nog door.

Er was muiterij in de konservatieve gelederen. De kamerleden uit de Montreal distrikten verzetten zich tegen de sluiting van de Gulf raffinaderij aldaar. Deze sluiting is het blijkbaar onvermijdelijke resultaat van de verkoop van Gulf aan Ultramar. De muiterij stond onder de leiding van Mevrouw Blais-Grenier die zelfs aftrad. Dat is nou niet bepaald iets dat Mulroney ongelegen komt. De dame heeft hem in het afgelopen jaar al heel wat last bezorgd vooral met haar nogal royale onkostenrekeningen.

Een voortdurende irritant voor de regering is ook de auditor-generaal die maar blijft volhouden dat hij het recht heeft om het naadje van de kous te weten in alle regeringsuitgaven. Hij is in het bijzonder geinteresseerd in de aankoop van Fina. De regering wil het principe van kabinetsgeheimen handhaven, maar auditor-generaal Dye geeft niet op. Hij heeft gelijk gekregen van de rechtbank maar de regering is in hoger beroep gegaan.

Toch is er voor de kabinetsleden ook wel weer goed nieuws. Ze hebben allemaal opslag gekregen. Ook de kamerleden zagen hun salaris per een januari 1986 stijgen met zo ongeveer het percentage van de inflatie. Het geld verzoet de arbeid.

Op internationaal gebied was het ook geen jaar van rozegeur en maneschijn. Reagan en Gorbachev hadden een nogal vriendelijke ontmoeting in Geneve maar dat ging nogal gauw in de vergeetdoos en de toon van hun verdere transatlantiese konversatie was allesbehalve vriendelijk.

Vooral ook de toestand in Zuid Afrika blijft ernstige zorgen baren. Het land is een vulkaan die op uitbarsten staat en het ziet er niet naar uit dat de regering daar inziet dat de drang naar vrijheid niet bedwongen kan worden.

Oog om oog en tand om tand is nog steeds het beleid in het Midden Oosten. Alle pogingen — en hoeveel zijn er al niet geweest — om tot vrede te komen, leiden schipbreuk op het falen om opnieuw te beginnen. Zo zijn wij allemaal. Eens een dief altijd een dief, en we mogen dan wel vergeven; vergeten is er vaak niet bij.

Het is maar goed dat onze God en Vader ons feilen van 1985 niet alleen vergeeft maar ook vergeet. En Hij blijft zijn wereld liefhebben hoezeer wij ook schade doen aan elkaar en aan de schepping.

Ten huize Tuyl is het ook een bewogen jaar geweest. Verhuizing, vijf-en-dertig jaar getrouwd en angina pectoris en ook nog het vierde kleinkind op komst. Je moet er wel even diep adem voor halen.

Ik eindig mijn eerste persoverzicht in het nieuwe jaar met een aanhaling van een dichter die ik pas ontdekt heb. Het is een Remonstrant uit de zeventiende eeuw: Dirk Rafaelsz Camphuysen. Een man die veel geleden heeft. Hij schreef in 1622:

Hoop' op u hulp, is de pilaer
die 't hert in hope stijft,
'k Verbid geen kruijs, hoe groot en swaer,
Soo ghij maer bij en blijft.
Maeckt dat de geest, die moet van verren geeft
Naebij, de selve moet, en meerder heeft;
En dat ick, als mij kruijs bescheert mocht sijn,
Door 't geloof mij harde tegen alle pijn.

Een soort zeventiende eeuws "Vaste rots van mijn behoud."

Uit Nederland

Winkeliers afhankelijk van kinderen

Voor de middenstand is, net zoals trouwens de dagen voor Kerstmis, Sinterklaas van enorme betekenis. Want een foute inschatting van toch telkens weer veranderende wensen van kinderen, kan hun gehele jaaromzet enorm verminderen.

Zó leek het erop dat winkeliers zich zouden kunnen verrijken, toen bleek dat lego, een soort plastic mecano, op de verlanglijsten ging prijken. Maar de vraag naar dit constructie spel steeg zo snel dat het leidde tot een prijzenslag waarbij men er geen been in zag om de prijzen met 30 procent te verlagen.

En dan is er de rage voor My Little Pony, een op televisie hooglijk aangeprezen speelgoedpaard, waarvan manen en staart kunnen worden uitgekamd.

Paardekenners moeten overigens wel hebben geworsteld met het probleem dit dier voor hun kind aan te schaffen, want manen en staart worden nu eenmaal niet gekamd maar geborsteld.

En wat ook veel belangstelling heeft getroffen zijn speelgoeddieren van pluche of andere zachte stoffen. Opmerkelijk is overigens de conclusie: electronische spelletjes zijn niet meer' "in", volgens de detaillisten, omdat op elk tiende gezin er nu een huiscomputer is.

Wanneer er geen tante is ...

Het olifantenjong Bernardine gaat tot maart logeren in de dierentuin van het Westduitse Krefeld, Bernardine is de eerste in gevangenschap geboren en levende olifantenbaby in Nederland. Ze is de trekpleister voor het Rotterdamse Blijdorp.

Het binnenverblijf van moeder en dochter wordt te klein en moet dus worden verbouwd, maar bovendien begint Irma weer grote interesse te tonen voor vader Ramon. En dat maakt dochter Bernardine niet alleen onrustig maar ook haast onhandelbaar.

In een kudde, zo zei een oppasser, zou zij wel worden gecorrigeerd en wel door een lel om haar oren door een tante.

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Dutch

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John VanHarmelen

Jezus Christus zelf is de hoeksteen

Eph. 2:20

The Church's one foundation

1. De ware kerk des Heren,
in Hem alleen gegrond,
geschapen Hem ter ere,
de bruid van zijn verbond,
dankt aan zijn dood het leven,
Hij is haar Bruidegom.
Want God, zo staat geschreven,
zag naar zijn dienstmaagd om.

2. Door God bijeen vergaderd,
een volk dat Hem behoort,
als kind'ren van één Vader;
één doop, één Geest, één woord.
Zo offert allerwege
de kerk U lof en prijs.
Eén naam is aller zegen,
één brood is aller spijs.

3. Al heeft men haar geteisterd,
al wordt zij onderdrukt,
door dwalingen verbijsterd,
door strijd uiteengerukt,
de stem der martelaren
roept uit: "o Heer, hoe lang?"
De nacht is vol gevaren,
de morgen vol gezang.

4. In 't woeden aller tijden
is nooit het lied verstomd,
Gods hoede zal ons leiden,
de volle vrede komt!
Geloven wordt aanschouwen,
als uit de hemel daalt
de bruid, de hoge vrouwe,
de kerk die zegepraalt.

5. Met God zijn wij verbonden,
met Vader, Zoon en Geest,
met al wie overwonnen,
al wie zijn trouw geweest.
Bewijs ons uw genade,
dan zingen wij bevrijd
de glorie van uw daden,
in tijd en eeuwigheid.

Samuel John Stone
(1839-1900)
Vertaling W. Barnard
(1920-)

Wie weet niet, dat dit één van de eerste gezangen was die de home-missionairies ons leerden, toen we als emigranten door de Christian Reformed Church of de Reformed Church of America in Canada werden opgevangen? En wat een mooi gezang! en zo bijbels! In Nederland heeft men het vertaald uit het engels en een plaats gegeven in het Liedboek der Kerken, nr. 303.

U vindt in dit artikel de nederlandse vertaling. Hoe is zo'n gezang nu in het kerkelijk leven opgekomen? Daar is soms een hele geschiedenis aan verbonden. Er was eens een bisschop van de "Kerk van Engeland" gestationeerd in het Zuidafrikaanse Natal. Een aartsbisschop van de "Kerk van Engeland" woonde in Kaapstad. De bisschop in Natal heette Colenso, de aartsbisschop in Kaapstad, Gray. Bisschop Colenso publiceerde in 1861 een boek over de brief van Paulus aan de Romeinen. In dat boek opperde hij gedachten over de verzoening en de sacramenten, die sterk afweken van de negen en dertig artikelen van de Westminsterse Geloofsbelijdenis. In 1862 kwam er een tweede boek van Colenso van de pers. Het was het eerste deel van zijn kritisch onderzoek van de Pentateuch (de vijf boeken van Mozes) en het boek Jozua. Colenso was van oordeel dat het grootste deel van de vijf boeken van Mozes pas na de ballingschap was geschreven. Was er wel een man geweest met de naam Mozes? en Jozua was ook al zo'n vreemde figuur.

Aartsbisschop Gray was, toen hij kennis genomen had van de boeken van Colenso, erg teleurgesteld. Hoe kon men toch zo de waarheid van de Schrift ondermijnen! Een aartsbisschop had in die tijd in de kerk nogal veel te zeggen. Hij zette Colenso af wegens ketterij.

Colenso trok zich daar niet veel van aan. Hij ging gewoon door met zijn werk in Natal onder de Zoeloes, die met hem dweepten, want hij kwam voor hun rechten op. Hij liet toe dat een man meer dan één vrouw had enz. Ze noemden hem Soebantoe, wat zoveel als "vader des vaderlands" betekende.

Toen bisschop Colenso zijn boeken had gepubliceerd, waren er veel bisschoppen die hem adviseerden zijn ambt neer te leggen. De kansels waren immers voor hem gesloten. In 1866 werd hij door aartsbisschop Gray ge-excommuniceerd. Bijna de gehele kerk stond tegenover hem.

In die tijd waren er meer dan tienduizend geestelijken en ver over de honderd duizend gemeenteleden, die uitspraken "dat de kerk van Engeland en Ierland de inspiratie en het goddelijk gezag van al de kanonieke boeken van de Heilige Schrift bleven handhaven, omdat zij niets anders bevatten dan het Woord van God."

Aartsbisschop Gray gaf een duidelijke omschrijving van het Christelijk geloof en het was deze verdediging van de waarheid die Samuel John Stone inspireerde om het bekende gezang te dichten, waarin hij begon met te zeggen The Church's one foundation is Jesus Christ, her Lord!

Hij was 23 jaar, pas curate (zielszorger) geworden in The Church of England in 1862, toen hij zich mengde in de onverkwikkelijke geschiedenis van de ondermijning van het ware geloof in de kerk. Enkele jaren later in 1866 dichtte hij twaalf verzen over de Apostolische Geloofsbelijdenis.

Twaalf verzen van vier regels werden later zes verzen van acht regels. Het éne vers is beter dan het andere. En het éne vers is ook meer tijdgebonden dan het andere. Daarom, als u een gezangboek opent, en zoekt naar dit beroemde gezang dan zult u zien dat het éne zes verzen geeft (b.v. de "Trinity Hymnal") het andere vijf (b.v. Het Liedboek der Kerken) weer een andere slechts vier (b.v. the Psalter-Hymnal van de Chr. Ref. Church).

Ze gaan allen terug naar het origineel van S.J. Stone, die jarenlang medewerker was aan het gezangboek van The Church of England.

Hoewel hij veel gedicht heeft, is het toch opmerkelijk dat dit zo bekende gezang het enige is dat op de naam van Samuel John Stone "up to date" gebleven is.

Het is ook opmerkelijk dat een ketterij van Colenso de oorzaak werd van een poëtische belijdenis van een jonge curate die, al kwam hij pas kijken, toch de kern van het evangelie correct vertolkte in zijn gedicht dat nog steeds in elke kerk gezongen wordt.

Provincies optimistisch voor zomer 1986

Uit Nederland

De slechte zomer die Nederland dit jaar beleefde is toch nog ergens goed voor geweest. De ANWB heeft namelijk becijferd dat meer dan een half miljoen landgenoten per vliegtuig het slechte weer zijn ontvlucht. Dat is meer dan 50 procent hoger dan in 1984. De zonzoekers kozen vooral voor Spanje en JoegoSlavie.

Voor 1986 wordt kennelijk gerekend op althans een redelijk goede zomer. Dat mag men tenminste concluderen uit het optimisme waarmee de Nederlandse VVV's hun nieuwe vakantiegidsen hebben uitgebracht, die toegespitst zijn op sportieve vakanties.

Zo komt Groningen met zeil- en gecombineerde zeil surfcursussen, de kersverse provincie Flevoland maakt reclame voor zwemmen leren in twee dagen en Utrecht introduceert culinaire hotelvakanties met kookles door de chef-kok. En zo heeft elke provincie zijn eigen doe-vakantieprogramma's.

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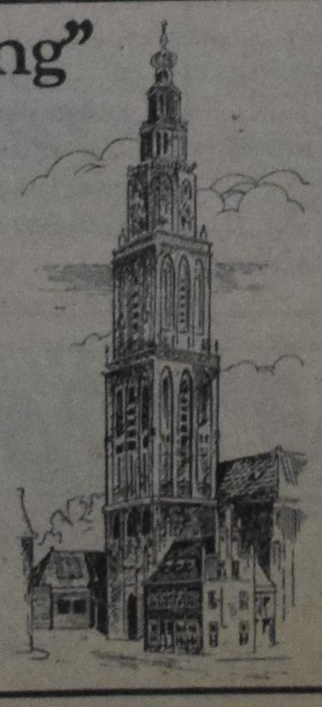


Ten dage dat ik riep hebt Gij mij geantwoord. Gij hebt mij bemoedigd met kracht in mijn ziel.
Psalm 138:3.

De hemel- telefoon

Ik weet niet of u ermee bekend bent
dat er een telefoon bestaat
die draadloos van deze aarde
rechtstreeks toch ten hemel gaat.

Het hart, dat is het apparaat,
en u kunt zonder voorbereiding
op elk tijdstip van de dag
gebruik maken van deze leiding.

Want gaat u op de knieën,
in de hemel gaat de bel
en kunt u rustig spreken,
God hoort uw stem dan wel.

Hij wil wel naar u horen
en zegt nooit: maak het kort,
God blijft wel aan het toestel
tot ge 't hart hebt uitgestort.

U zult het wel ras bemerken,
deze lijn is altijd vrij;
het "u bent verkeerd verbonden"
dat is er bij God niet bij.

Ook behoeft u nooit te wachten,
u krijgt steeds direct gehoor.
Het signaal van in gesprek zijn,
komt ook nimmer bij God voor.

Als de Vader met het kind spreekt,
luistert Hij met open oor
en Hij luistert naar mijn woorden,
daar is God een Vader voor.

Hij wil u ook altijd helpen
want Zijn liefde is zo groot.
Hij wil u verlossen, redden,
uit uw angsten en uw nood.
Wellicht is door uw niet-geloven
de verbinding stuk gegaan
en hebt u dit hemeltoestel
ongebruikt daar laten staan.

Maar 't is misschien een kleinigheidje,
wellicht een losgeraakte bout,
die verbinding met de Vader
in de hemel tegenhoudt.

't Kan zijn dat de bel niet werkte
omdat u zo werelds bent
en nog steeds niet kunt geloven
wat uw God in Jezus schenkt.

Controleer dan eens uw toestel
want dan hapert er iets aan,
en als het gerepareerd is
moet u nog eens bellen gaan.

Ja, gebruik het toestel dikwijls;
neem de haak maar in uw hand.
God wil altijd naar u horen,
u eenmaal zien in 't Vaderland!

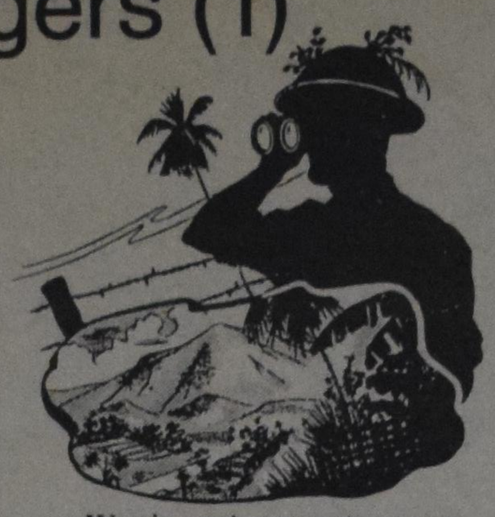
Dáár zal eeuwig vreugde heersen,
dáár geen oorlog, leed of pijn,
dan is geen telefoon meer nodig,
maar zult u eeuwig bij HEM zijn.

Gecamoufleerde burgers (1)

Ed Vanderkloet

Ten geleide

In September j.l. ontmoette ik toevallig Brigade Generaal R. Scholten (b.d.) op een conferentie in Lissabon. Scholten is redacteur van het blad "Ons Leger" en hij vroeg mij een paar artikelen voor zijn blad te schrijven over mijn diensttijd in Indonesie. (1948-1950). Het zijn de verhalen die in November in *Calvinist Contact* verschenen.



Editor Witvoet moedigde mij aan om een verdere serie te schrijven over hetzelfde onderwerp. Het resultaat vindt u in deze afleveringen.

Voor velen die de periode 1945-1951 niet of niet bewust hebben meegemaakt is het militaire conflict van die jaren een enigszins onbegrijpelijke zaak. Een paar ophelderingen zijn daarom misschien gewenst.

Toen Japan in Augustus 1945 capituleerde, ontstond er een enorm gezagsvacuum in Nederlands Oost Indie, een vacuum dat aan Soekarno, Hatta, Sjahrir, Sjarifoeddin en andere nationalisten aanleiding gaf om een zelfstandige Republiek Indonesie uit te roepen. Bijna onmiddellijk echter werd het gezag van de Japanners overgenomen door extremisten die een ware terreur ontketenden vooral op Java en Sumatra. Die terreur kostte niet alleen het leven van talloze Nederlanders in voormalige Japanse concentratiekampen maar ook van tienduizenden inheemsen.

Het Nederlandse expeditieleger waarvan ik deel uit maakte en dat uit ongeveer 150,000 man bestond had als hoofdtaak orde, veiligheid en vrede te herstellen, en niet om de vooroorlogse koloniale verhoudingen te doen herleven. De beroemde radiorede van Koningin Wilhelmina uitgesproken op 7 december 1942 had nadrukkelijk een toekomstig vrij Indonesie beloofd. Het leger heeft zijn taak op briljante wijze volvoerd onder bijzonder moeilijke omstandigheden en ten koste van 5,000 doden.

Hoe moeilijk die taak was wordt duidelijk als men bedenkt hoe groot het land is. Plaatst men Indonesie op de kaart van Canada dan ligt de noordpunt van Sumatra in de Yukon en het Oostelijk deel van Nieuw Guinea in Newfoundland. Het land telde toen al 110 millioen inwoners.

Mijn verhaal is beperkt tot persoonlijke ervaringen zonder politieke beschouwingen. Ik vertel het zoals het was, zo ongeveer althans. Het zijn eigenlijk niet meer dan wat snapshots. Mocht u een paar kleine onnauwkeurigheden bespeuren, dan schrijft u dat maar op rekening van mijn falend geheugen; het is tenslotte al 37 jaar geleden.

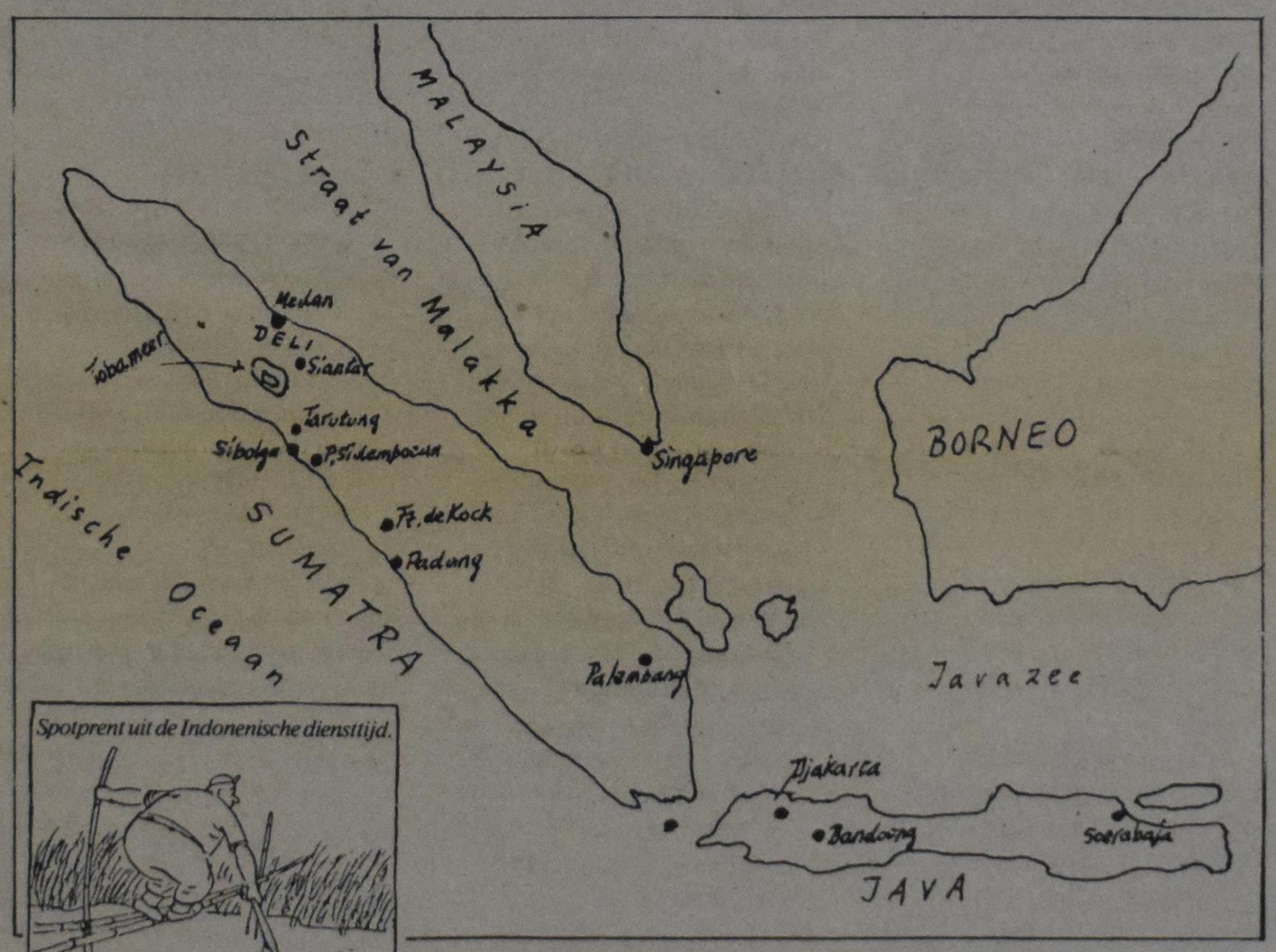
Nog een opmerking. Zij die zich mogelijk storen aan wat ruwe uitdrukkingen hier en daar moeten zich bedenken dat een leger nu eenmaal geen Zondagschool is, en verder dat een *letterlijke* weergave van de omgangstaal de grenzen der journalistieke etiquette verre zou overschrijden.

Batavia

We vierden ons eerste Kerstfeest in de tropen op 23 december aan boord van s.s. Waterman voor de kust van Sumatra. Het was een oecumenische dienst waarin de veldprediker en de aalmoezenier elkaar afwisselden. Ze zullen ongetwijfeld wel hun best gedaan hebben maar mijn aandacht was er niet bij. Gek eigenlijk, bedacht ik me, hoe de typische Kerstsfeer van sneeuw en kou je vieren van dat feest bepaalt.

"Daar is uit 's werelds duist're wolken," zongen we, maar in mijn Hollands cultuurbesef pasten die duist're wolken meer bij de donkere dagen voor Kerstmis dan bij de blakerende tropenzon die het stalen dek heet genoeg maakte om er spiegeleieren op te bakken. En al wisten we natuurlijk wel dat die duist're wolken een figuurlijke betekenis hadden, het viel toch niet mee om echt in de Kerststemming te komen.

We gingen het avontuur van ons leven tegemoet zo dachten we. Twintig dagen aan boord van een troepenschip en het eindpunt was bijna bereikt. Indië! Diezelfde middag maakte de gezagvoerder via de luidsprekers bekend dat we aan bakboord de top van de Indrapoera konden zien, de hoogste vulkaan van Sumatra. Ongetwijfeld was de berg zichtbaar van de brug maar wij aan de reling konden niets ontdekken dan wat witte wolken aan de verre horizon.



Spotprent uit de Indonenische diensttijd.

Neut: "Ben je je evenwicht verloren, Taaie?"
Taaie: "Nee, ik gooide me peukie weg en toen wou ik het uittrappe ....."

De volgende morgen echter voeren we door Straat Soenda die Java van Sumatra scheidt en we gingen vlak langs de eiland-vulkaan de Krakatau. Eigenlijk waren we een beetje teleurgesteld. Was die nietige heuveltop in het water de machtige Krakatau wiens uitbarsting in 1883 vloedgolven en stofwolken om de aarde zond? Veel bijzonders was het niet. Veel minder imposant dan de Rots van Gibraltar die we een paar weken eerder gepasseerd hadden.

Laat in de middag meerde ons schip aan de kade van Tandjoeng Priok, havenstad van het toenmalige Batavia, nu Djakarta. Vrachtwagens van het leger stonden klaar om ons direct na het debarkeren naar onze alsnog onbekende plaats van bestemming te brengen.

De straten van Batavia gonsden van drukte. Fietsen, betjaks (driewielige passagiersfietsen), voetgangers en autos dwarrelden door elkaar heen en gaven het geheel een chaotische aanblik. Onze trucks reden er met grote snelheid doorheen, links van de weg, want dat was (sinds de Engelse bezetting in de tijd van Napoleon) en is nog steeds de verkeersregel in Indonesie.

Ons voorlopig einddoel was Kamp Tjililitan vlak naast het militaire vliegveld, ongeveer 25 km ten zuiden van Batavia. We hadden ons een kazerne voorgesteld maar Kamp Tjililitan bestond uit een verzameling hutten gemaakt van atap (een Indische rietsoort) met in het midden een enorm sportveld van rode aarde dat door de moessonregens in een modderbrei was omgetoverd. De grond was zo kleverig dat je na een paar minuten een halve voet taaie massa onder je schoenen had.

We kregen onderricht in tropische hygiëne van een KNIL (Koninklijk Nederlands Indische Leger) sergeant die ons uitlegde dat het muskietennet (klamboe) plus drie kininepillen per dag ons een malaria-vrije vakantie garandeerden. Hij vroeg ons dreigend of we misschien graag ringworm wilden hebben, een invasie van de huid (vooral in de oksels en de liezen) door minuscule wormen. Zo niet dan was twee maal een koud bad (een warm bad maakte de huid te week) per dag en schoon ondergoed een absoluut vereiste.

Zodra de sergeant klaar was met zijn verhaal werd zijn plaats ingenomen door een adjudant die ons met fluwelen stem meedeelde dat het militaire hoofdkwartier in Bandoeng dringend behoefte had aan administratief personeel. Mochten we soms geinterresseerd zijn dan konden we ons bij hem melden. Zij die met een schrijfmachine overweg konden hadden voorrang.

Nu was een vooruitzicht van twee tropenjaren op een kantoor in Bandoeng wel het laatste waar ik zin in had. Kortweg, het leek me een gruwel. Bovendien, niemand vertrouwde die adjudant. Eén van de ongeschreven regels in het leger was dat je je nooit vrijwillig opgaf. Die les had ik tien maanden van te voren in Amersfoort op pijnlijke manier geleerd. Op onze eerste dag in dienst moesten we aantreden in een kille Maartse regenbui toen een korporaal vroeg of er misschien een paar waren die konden typen. Twee van ons, waaronder ikzelf, staken de hand op. Een warm kantoor was, toen althans, aantrekkelijker dan marcheren in de regen nietwaar? Met een vals lachje vroeg de korporaal of de heren maar mee wilden komen. Hij duwde ons een emmer en een paar dweilen in de hand waarmee we die morgen de latrines moesten schoonmaken. Waren we daar even lelijk ingetrapt? Dat was het eind van mijn vrijwilligers geestdrift.

Voor die vacatures in Bandoeng waren er dan ook geen gegadigden wat de legerleiding daarom nog niet verhinderde om vrijwilligers aan te wijzen. Binnen een paar dagen was de helft van onze groep verdwenen richting Bandoeng. Wij, de overgeblevenen, vulden de dagen met ledigheid.

We slenterden het kamp rond en waren veelvuldig te gast bij een paar Ambonnese onderofficieren die er met hun gezinnen woonden. Hun gastvrijheid was geweldig. Ik herinner me hoe we ons in Holland op een stoomcursus geleerde Maleis uitprobeerden op twee Ambonnese kleuters. Toen ze een paar minuten met niet begrijpende blikken naar ons koeterwaals hadden geluisterd zei één van hen "U kunt tegen ons wel Hollands spreken, hoor."

We maakten verschillende uitstapjes naar Batavia maar na een paar dagen was ons geld op zodat we wel gedwongen waren in Kamp Tjililitan onze tijd door te brengen met nietsdoen. Zeker om het moreel wat te schragen kreeg "hogerhand" een plotselinge ingeving ons wachtdienst te doen verrichten. Vier uur op, vier uur af.

Op 31 december werden we uitgenodigd om de Oudejaarsavond door te brengen bij Ds. Oranje en zijn gezin in Batavia. Het was een gezellige avond met een huis vol militairen, ouwe rotten en *baroes* zoals wij. Het nieuwe jaar werd ingeluid door de dominee met Psalm 90 en een gebed waarin hij Gods bescherming vroeg voor ons allemaal, waar we ook terecht mochten komen in de archipel. In stilte voegde ik er aan toe, "laat het alstublieft geen Bandoeng zijn."

Books

Christian classics

Extraordinary edition of *Pilgrim's Progress*

***Dangerous Journey: The Story of* Pilgrim's Progress** by John Bunyan; this arrangement by Oliver Hunkin. Illustrated by Alan Parry. London/Grand Rapids, Mich.: Marshall Morgan & Scott/Eerdmans, 1985. Hardcover, 126 pp. Reviewed by Marian Van Til.

This new "arrangement" of Bunyan's 300-year-old allegory about the Christian's journey to heaven is the one to buy if you don't own a copy or haven't read this classic to your children. Its clear narrative coupled with pages of astonishing full-colour illustrations make it a treasure.

Interestingly, this edition began life as a production of British television — and it must have been a quality production. The printed version is a joint effort of Yorkshire Television (which still holds the text copyright), Channel Four Television Company Limited, and publishers Marshall Morgan & Scott. Eerdmans got into the act as *Dangerous Journey's* U.S. publisher. The unusual visual attractiveness of the book is undoubtedly related to its television origins.

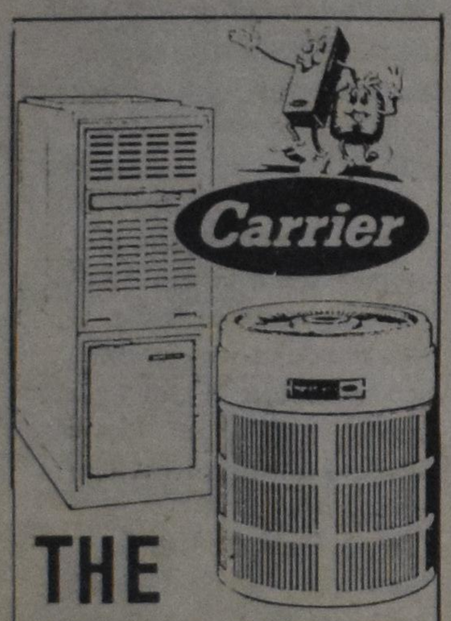
Alan Parry's illustrations create Christian's world and journey in livid detail: one can *feel* the weight of his burden, his sheephishness on disregarding Evangelist's advice, his terror on being confronted with Giant Despair of Doubting Castle and on having to traverse the Valley of the Shadow of Death.

The text layout often strikes one more as that of poetry than prose, and all quotations are in italics, another helpful visual aid.

Probably the only questions a reader might want to raise would concern the story itself. Bunyan's tale (told as if in a dream) may strike modern Christians as suggesting that the Christian journey is excessively dreary and requires one to be utterly and constantly serious. To us comfortable Christians who have seldom suffered for Christ's sake it may even seem melodramatic.

But Bunyan's world in 1676 was full of hardships we have never known (he wrote it while in jail for 12 years on charges of failing to attend church) and the setting in which he had to live out his faith *was* grim. (His pietistic world-view is, if not justifiable, understandable if seen in historical context.)

A re-reading of *Pilgrim's Progress*, especially in this edition, may help to drive home the biblical point that we know so well but seem to forget so easily: "Anyone who does not carry his cross and follow me cannot be my disciple."



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South Africa

Help in assessing the South Africa situation

Resistance and Hope: South African Essays in Honor of Beyers Naudé. Edited by Charles Villa-Vicenco and John W. de Gruchy. Foreword by Archbishop Denis E. Hurley. Grand Rapids, Michigan: Wm. G. Eerdmans, 1985. ivx, 209 pp. Paper, $11.95 (U.S.). Reviewed by Hendrik Hart, Senior Member in Philosophy, Institute for Christian Studies, Toronto.

1985 marked the 70th birthday for Dr. C.F. Beyers Naudé, as well as the 25th anniversary of his openly declared struggle for freedom and against apartheid in South Africa. These essays commemorate the former event and do so, one might say, in the light of the latter. They do so, however, not by being about and in praise of the celebrant, but by discussing the fundamental problems and issues that underly the life-struggle of Naudé. To so celebrate and remember is, as all who know him are aware, truly in praise of the celebrant.

The book has four main sections. One is about Naudé's life and work, one about what it means to be Afrikaner and Reformed, another about the nature of doing theology in South Africa, and a final one about the vision and activity of the ecumenical movement. Nobel laureate Desmond Tutu and Allan Boesak are among the almost 20 authors. The authors are mostly representative of the church and university world, though there is also some treatment of labour and education.

For readers of this weekly, the essays of Durant and Saayman will perhaps have the most interest, because they deal in part with the role of Kuyperian neo-Calvinism in the formation of apartheid. Since the role of this tradition remains a live issue here as well, these essays make fascinating and thought provoking reading. My own inclination toward all South African treatments of this subject is to suspect that authors are not sufficiently aware of other elements in the Kuyperian movement besides the ones they stress and know. Notably they seem unaware that a book like Nicholas Wolterstorff's *Until Justice and Peace Embrace* (Eerdmans, June 1, 1984) is thoroughly Kuyperian, though it represents an emphasis radically opposed to all that apartheid stands for.

More importantly, however, this book will give Christians in general and Reformed Christians in particular, an in depth sense of what the apartheid issue is all about, how pervasive it is, how deeply it touches all dimensions of human life. There remains, especially among conservative believers, a strong tendency to take the view point of the South African government as the most authentic one on South African affairs. People do believe that it may be an unfortunate viewpoint and that it surely leads to much tragedy, but it is unavoidable. Therefore, they believe, we must not be too hard on the Afrikaner. It seems that hard facts and overwhelming evidence to the contrary is not enough to unseat this tendency. But perhaps that is explainable. In the Calvinian tradition, theology, worldview, and underlying convictions are classical examples of forces that predetermine what our experience means. So these essays are perhaps better suited than facts and events to help Reformed people assess the South African situation.

The book is a discussion piece. Not all contributions will equally satisfy every reader. There is (though not clearly open) disagreement among the authors and there will be disagreement among the readers. But I surmise that every reader will also find one or two essays that are so superb to that reader's mind as to make the whole purchase and reading of the book worthwhile. Bishop Tutu's contribution was one of the pieces which did this for me. His is among the few exceptions to a trend in the book that is unlike the life of Naudé, viz. the tendency to suggest (so understandable in the hell of the struggle) that apartheid is the one and only issue facing South African Christians. Part of the strengths of Naudé's life of struggle has been the scope of his own vision: beyond South Africa, beyond the present, making his work for South Africa in the present so much more valuable. If one reads Tutu's essay it will become clear why he, too, has become a valuable leader. He, too, reminds readers that our world is so much more vast than the corner in which we ourselves suffer.

Benefit to varied reader interest

For me as an educator and participant in a movement, it was fascinating to see that the book includes a review of SPROCAS, the project which attempted to educate people in a movement for the practical implications of the views they held so strongly and that inspired them so deeply. That essay, especially if it can accompany previous awareness of the SPROCAS literature, is of great value for educators and other leaders of movements that seek to put reformative ideas into practice.

The space allotted for these reviews forbids me to yield to the temptation to say something about all of the essays. I very much liked reading all of them and benefited greatly from doing so. Only one thing struck me as tragically amiss. Ilse, Naude's wife, is mentioned in the book's essay on Naude's life only one time; and then only in passing, as a cost factor. (p. 17) Is this an indication that the vision of liberation in South Africa may be too narrow? Tutu writes: "We are serious about human liberation. It must be total liberation. That includes our attitude to the place of women ..." (p. 164) In this book, I think non-recognition of Ilse perhaps indicates an attitude to the place of women from which we need to be liberated.

Editors, authors, and celebrant deserve congratulations. All readers with a concern for political struggle, South Africa, apartheid, modern theology, concretization of vision, the labour struggle, the ecumenical movement, Calvinism, and other issues will benefit from buying the book.